R. K. KARANJIA KUNDALINI YOGA

R.K. KARANJIA

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Born in 1912, Mr. Karanjia commenced his career in journalism as a reporter, then became editor and special correspondent with *The Times of India*, the *Sunday Standard* and the *Indian Express*. In 1941, he launched India's first newsweekly, *Blitz*, and as its editor and publisher made it the nation's most influential political paper with a mass circulation.

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KUNDALINI YOGA

The time has come when the correct image of a true Yogi should be projected on the world. This is necessary to present the science of Yoga in its true proportions and to show that it is not meant for self-aggrandisement or to appease the hunger for uncanny sights or miraculous powers.

Kundalini Yoga is meant to confer those rare faculties of the mind, that soundness of intellect, that humility of spirit and that compassion of the heart that have been the possession of all great sages, prophets and mystics, both of the present and the past.

The secrets of Kundalini Yoga, however, have been closely guarded by the yogis of India for many centuries. Submitted to scientific research only recently, they could soon dominate the whole horizon of science.

Exponents claim that the untapped reserves of power and knowledge that exist within the consciousness of every human being can be awakened to tremendous use by the practice of Kundalini Yoga. Some call it the "Third Eye" or the "Sixth Sense." Whatever it be, this Power is known to provide the maneuverability in action necessary to avoid failure and ensure success. Man is able to face his joys and sorrows, glories and tragedies with detachment and equanimity. Even in the ordinary material sense it can make a person more competent and successful professionally.

KUNDALINI YOGA

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R. K. KARANJIA

Foreword by GOPI KRISHNA

Afterword by MULK RAJ ANAND

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Preface

The best way to comprehend a new and complicated subject is to write about it. The compulsion provides the focus, intensity and concentration imperative to the study. So, when I encountered Pandit Gopi Krishna in his Srinagar home, which has been transformed into a laboratory of research in *Kundalini-Yoga*, the ancient Hindu science of the arousal of the latent "serpent power", I decided to study and write about this miracle which can enable man to master his life, decide his destiny, even direct his evolution. I believe Gopi Krishna holds the secret of the cosmic life force that can telescope a whole millenia of development within this century and resurrect the indwelling God in Man ; and the most attractive feature about him from my viewpoint is that he is willing to offer his highly evolved person with an awakened *Kundalini* to proper scientific research.

This fact alone adds an entirely new dimension to *Kundalini-Yoga*, the technology of which has been known to India's *yogis* over the centuries, but has been guarded as a secret for use by only the adepts. Here a liberated mind and body is made available, for the first time, to science for clinical examination. The so-called "supernatural" experiences of Gopi Krishna have been recorded in the minutest psychophysiological detail in the vast literature that has flowed like a torrent down the fountain of the higher consciousness achieved since his awakening by this untutored former Government clerk. Verily is this man "twice-born".

Since my experiences of Gopi Krishna initiated me to this fascinating and rewarding enquiry, my mind has been voyaging backwards and forwards in the realms of the occult. Many years ago, a lady colleague had given me my first introduction to the wonderful cosmos of *yoga* with the gift of precious litera-

ture on the subject. I had read the books in the midst of numerous material preoccupations related to the building up of my newspaper enterprise. I thought I had forgotten about the subject, but evidently the seeds had been laid deep and strong. Somewhere within my subconscious the plant had been blossoming over the decades into delicious fruit and flowers.

I came to realise this when, for the first time in my adult life, I found some time to spare for relaxation and contemplation. This happened in 1971 when an accident drained me of my blood and I had to go to hospital for a complete refill. Friends tell me that the fresh blood transfused into my veins must have belonged to some unknown, anonymous saint. Anyway, I was forced to rest in a city hospital for a whole month, during which my consciousness underwent what the poet describes as "a sea-change into something rich and strange." Was it intimation of a spiritual re-birth ? I don't know.

The treasures of *yoga* literature lying unused on the shelves of my library came back to me. Book after book literally poured their treasures into my mind ; and so did many spiritual guides. It shows that when human consciousness is ripe for cultivation, divine messengers and mystical gardeners are there in plenty to transform it into a transcendental paradise. The fact that I had not lost myself in a spiritual hallucination and could competently function on the material plane can be confirmed by anybody who has read my journal in recent years.

Blitz somehow became the trumpet of many a prophecy. Its files relating to the period following the Congress split as well as the Bangladesh revolution and the Indo-Pak war, right up to this day, reveal several crucial incidents and historical developments forecast with an extraordinary accuracy. In fact, after the 1971 war, an Intelligence officer asked me how *Blitz* had come to know of the beginning and end of the conflict almost to the correct day. I am relating this fact with the utmost humility. It is not by any means a claim to clairvoyance or prophecy. It is simply a statement of truth mentioned as evidence of the stupendous but untapped reserves of power and knowledge beyond the bounds of time and space that exist with-

in the consciousness of every human being ; only the use of the subtle biological lever of *Kundalini* which can unleash this *shakti*, or bio-energy, known to the ancient *yoga*-practitioners, is today a science lost to humanity.

It was the same search that finally led me to Satya Sai Baba. As in the case of the *yoga* literature, I had met Baba earlier at my friend P.K. Sawant's home, but in the then earth-bound state of my mind, the opportunity made little impact. The time was not ripe, as Baba since told me. He knew, of course, that I would go back to him when Destiny would decree the rewarding *darshan* ; and so it happened last year.

Sai Baba and Gopi Krishna present, to my thinking, two different aspects of man's evolution from the material to the transcendental plane of consciousness. Baba was born to command the cosmic forces, while Gopi Krishna's was an accidental evolution. That is why the latter had to undergo all the pangs and torments of rebirth. In between the two, Gopi Krishna sees a third way to painless self-realisation through *yoga* disciplines and meditation.

Here is where the subtle evolutionary infrastructure built by nature into the human biological system described by the ancients as *Kundalini* comes into play. How the sleeping "serpent-power" can be awakened and made the instrument of individual as well as collective evolution to self-realisation and cosmic-consciousness is described in the pages that follow, of course from the viewpoint of an amateur who desires to share the excitement of his newly gained knowledge with others. Gopi Krishna tells me that this is nothing more or less than an example of evolution through my own *Kundalini-Shakti* partly aroused by the *yoga* practices. Sai Baba, on the other hand, sees the working of destiny and the cosmic forces in the transformation.

A transformation it truly was ; and the process continues to develop on its own mystical steam. I feel as if a closed tap of subtle energy has been opened up raising both mind and body to higher planes of consciousness to the extent that oftentimes one rises beyond the physical self—that is, the ego—to heights from

which one is a witness to his own thought and action. One ceases to identify oneself with the objects of the senses and learns to take the ebb and flow of life, its storms and crises, successes and failures, joys and sorrows, glories and tragedies, with the detachment and equanimity of the eternal ocean vis-a-vis the passing tides ; and this provides one with the equanimity of mind as well as manoeuvrability in action necessary to avoid failure and ensure success. Can it be that some "third eye" or "sixth sense" is in the process of opening ? Again, I don't know. It is something beyond human ken or calculation.

All I know is that the spirit is no longer divorced from the matter, the physical has merged into the spiritual to the benefit of both. And all I can say is that it has affected my workaday life in an aboundingly beneficial way to make me a more competent and successful professional man in even the ordinary material sense. By the 70s, I had reached the peak of what might be called a successful career. Luckier than most colleagues and contemporaries, I had no cause of grievance or frustration against my life ; but still there was a void deep down my consciousness, a sense of incompleteness or unripeness, a mystical feeling that there was a whole cosmic world beyond the bunker in which the human mind and intellect had closed themselves, waiting to be discovered in all its splendour and glory. There must be many outwardly successful men who have felt the same way, apart from the millions of hippies, psychos, weirdos and all kinds of cultists who are wandering the world in search of salvation from the materialist prisonhouse. There was a time when I was as much the victim of this *mal du siecle*, the sickness of the century, as anybody else. The practice of *yoga* exercises, like *pranayama*, *asanas* and meditation, have almost cured me of this universal blight, even though I cannot claim to have achieved *Kundalini-Shakti*.

The *Bhagwad Gita* projects this consciousness of spiritual emptiness in what has been described as the "*Arjuna-complex*", to provide humanity with salvation via the "*Krishna-cure*". Lord Krishna rebukes the warrior Arjuna, "who is overcome with pity and despondency, with eyes full of tears and agita-

tion", thus : "*Whence is this perilous condition come upon thee, this dejection, un-Aryan-like, heaven excluding, disgraceful, O Arjuna ?*" And then he proceeds to rouse, inspire and lead him "*to act, established in equanimity, abandoning attachment*".

This is God's own prescription for accomplishment in the material no less than spiritual fields from the divine lips of the Lord of the Hindus. Arjuna is the eternal man, the warrior and doer, facing the human dilemma of a split personality with a divided mind at the crucial moment of action. He is the classic symbol of mankind's insufficiency to face life's storms and crises with detached equanimity, confidence and success. He projects the nightmare of negative thinking that is the curse of civilisation. So Krishna comes down to earth in the *avatar* of the charioteer to resolve the Mahabharatian conflict between positive and negative thinking in the warrior's mind. He prescribes the "*Krishna-cure*" of a mind raised to a higher awareness, balanced and equipoised in all conditions of life to face difficulties and diversities calmly and thereby transform liabilities into assets. And by manifesting himself to Arjun in all his divine splendour—"*the sunburst of a thousand suns*—he transcends him to the glory of cosmic realisation, where the warrior, also, becomes part of the Lord and Law, God and Dharma, the fighter, the doer, the *karma yogi*, engineering the almighty evolution that climaxes as is must by the very nature of the dialectics of *Dharma*, in the totality of wisdom, power, success, victory and peace.

How then can the ordinary human being achieve the "*Krishna-cure*" to his "*Arjuna-sickness*" without the Lord's personal grace and guidance ? By liberating the indwelling God in us, *Jivatma*, to join the God of cosmic consciousness, *Paramotma*, according to Gopi Krishna and the *yoga*-master. *Yoga*, as its name suggests, can bring about this union. Nature has implanted deep within one and all of us the subtle, formless lever of *Kundalini* which, when awakened, releases that vital *prana*, or bio-energy, necessary to bring about this transcendental union between Man and God.

Gopi Krishna has already launched a number of Kundalini

Research Centres in Srinagar and other places throughout the world with the object of re-discovering the scientific formula and technology for the arousal of this latent "serpent power".

At the instance of Dr Karan Singh, special facilities are being organised at the National Institute of Mental Health and Neuro Sciences in Bangalore for the same purpose. In the context of modern science in its restricted, man-in-the-bunker mentality, the very idea may appear controversial if not preposterous. But science has still to discover its full potential which must include metaphysics no less than physics. Even an amateur aspirant to the higher forms of *yoga* like this writer, can state with the confidence of personal experience that normal *yoga* exercises and disciplines like *asanas*, *pranayamas* and meditation can provide the practitioner with an awareness beyond the confines of the mind and the power that derives from calm introspection and contemplation. At this level of consciousness comes the confidence that one can indeed rise beyond the physical self, the ego, to discover the human identity with the cosmic self, or *atman*, which is God. In essence, it is an enterprise available to all with the necessary faith and determination to lift the individual personality to higher levels of perfection. If the chapters that follow can help to provide the lay reader with this awareness, the purpose of the book will be more than served.

R.K. KARANJIA

January 10, 1977

Foreword

I am very happy and very thankful for the chapters on Kundalini Yoga that follow. It is not that I am eager for publicity for myself or that I claim the merit to aspire to fame, but because you have taken the lead to make known to the world a still unknown mighty law of nature which virtually rules the destiny of humankind. You have devoted so much study, so much thought and such care to the writing of these chapters, shown such courage and strength of conviction in upholding firmly a revolutionary idea, before its confirmation by the learned world, that I can only attribute it to a divine impulse urging you on to a bold performance to unfold this still unthought of but momentous secret to the world.

I assure you that the day is not distant when Kundalini will become a household word, when it will be the most hotly discussed topic of the day, when the universities and other seats of learning will resound with it and when the media will be flooded with news of it. But then the time will have passed for a pioneer to show his mettle and throw a bold challenge to the world. This is what you have done and these chapters are to be judged in the light of this fact.

The secret has been known for the last, at least, seven thousand years, but as the exclusive property of a few initiates. The time has come when it needs to be divulged on a mass scale to become the common property of all mankind. This is absolutely necessary to counterbalance, with the knowledge of the spiritual laws, the unlimited power over material forces now gained by man. A sharp imbalance between the knowledge of the spiritual plane and that of the material forces can be disastrous for mankind and lead to precarious situations which we see in the world today.

There was a time when the knowledge of stars, metallurgy, alchemy or healing was known only to a few and a long apprenticeship and association with a master was necessary to learn even the rudiments of this knowledge. It is indeed to the credit of modern savants that they rescued knowledge from the restrictive custody of a few to make it the universal property of all who apply themselves to it. This has led to the phenomenal increase in our information and progress in technology of which we all are the beneficiaries today. Every invention made, every new medicine compounded and every fresh discovery announced becomes soon the undisputed property of all the race.

Every human being is compounded of two seemingly opposite constituents, the body and the mind. There has been an enormous increase in the knowledge of the body during recent years. This has led to the marvels of modern surgery, as for instance transplant of the heart, eyes, kidney and the like, which one could not even believe possible only a century back. But very little is yet known about the mind. The progress we have made in the study of the body is in sharp contrast to the poverty of our knowledge about the nature of life.

The latest studies of the brain have made, at least, this position clear to the experts that mind cannot be the product of flesh or the result of chemical and electrical activity of the neurons, but must have an independent position of its own. The old mechanistic or behavioural view is now considered to be outmoded and vulgar, not befitting the standard of knowledge reached by science.

The present position in the words of Dr. Wilder Penfield, the well-known authority on brain, can be summarised thus : "...the mind must be viewed as a basic element in itself. One might then call it a medium, an essence, a soma. That is to say, it has a continuing existence. On this basis, one must assume that although the mind is silent when it no longer has its special connection to the brain, it exists in the silent intervals and takes over control when the highest brain-

mechanism does go into action."

The psychic and psychokinetic phenomena, which are now generally accepted as valid by the majority of scientists, including those of Russia, pose a problem that cannot be solved in terms of any of the known physical laws of matter. They throw a challenge at all the current concepts about the universe and present a riddle which is definitely not answerable with any exercise of the intellect.

The problem of existence, it is obvious beyond dispute, is not so easy of solution, that only the senses and reason of man can suffice to solve it. Another channel of cognition is necessary which the illuminati of India have called by the name of "the divine organ of perception", "the third eye" or "the tenth door". Clear mention of it is made in the inspired utterances of the enlightened sages, as for instance Adigranth, the songs of Kabir and others. The enhanced state of perception brought about by the opening of this supersensory channel of perception is known as the "Turiya" or the Fourth State of Consciousness.

It is precisely at this crucial stage in the sphere of science, when the prevailing materialistic concepts are being pushed out due to the relentless pressure exerted by the latest discoveries and finds in neurobiology and noetics, etc., that the paramount importance of the Indian tradition about Kundalini is becoming apparent to the wise. The two components of the human personality—the body and the mind—need two different ways of approach for their study and exploration : sensory examination and exercise of the intellect for the body and the visible universe of which it is a part; inward study and reflection for the mind and the world of life to which it belongs. The methodologies have to be different as the realms to be explored are different : the one accessible to the sensory endowment of man and the other entirely impervious to it.

Carried away by the glamour of modern science we are often prone to undervalue the precious contribution of the sages and savants of India to the knowledge of the mind and

consciousness. The study of mind can only begin when a certain level of civilization has been attained and the intellect has ample leisure to reflect on the problems of life and death. Even during recent times psychology appeared much later than the physical sciences, and para-psychology is but a recent addition in empirical science. The outer study of the paranormal and abnormal phenomena of the mind has not yet led to any remarkable discovery nor revealed the nature of the intelligent forces involved.

The reason for this apparent failure lies in this, that mind is not and can never be amenable to an outer probe. One needs must dive into it to know more about the depths that are not accessible to normal human beings, whatever the level of the intellect.

Science has become lop-sided because it has paid less attention to consciousness and even now, in the exploration of mind, is still adopting methods that solely depend on intellect. It has not yet come to the realization of the obvious fact that the intelligent forces of life, which fashion the body and the brain, with all the wealth of intellect and thought, must be far, far superior to the product which they create and, therefore, must ever lie beyond the scrutiny of the latter. This is a fact of cardinal importance still overlooked by science.

Whether intuitively or after long experience, this position was grasped by the sages of yore. It is this factor that led to the formulation of the various systems of yoga and other spiritual or occult disciplines throughout the past. The proto-historic civilizations, some of which survived for millennia, had ample time and leisure to make a survey of the territory of mind though they lacked the precise methods of modern science. Part of the knowledge gained by them is lost beyond recovery, but a valuable part still survives in the Vedic, Puranic, Tantric and Yogic lore of India. It is contained in hundreds of volumes large and small which can prove of inestimable help to any research on consciousness undertaken in our time.

The incalculable value of this ancient treasure can be assessed from this simple fact that, even with all the resources of knowledge available now, it will take hundreds of years of constant study and research to know more about those paranormal levels of consciousness where the spiritual world and its eternal laws become manifest, where the human soul becomes conscious of its own glory and where the "Third Eye" opens to grant apocalyptic vision to mortal man.

The validation of the metabolic activity of Kundalini or of the altered states of consciousness resulting from it, will not take long. But what will take time is any noteworthy addition to the knowledge of the supernal worlds of life beyond our probe at present. For this the dedicated savants who devote their lives to inner exploration to fathom the mystery of life will have to depend now on the contributions made by the illuminati of our country during the past thousands of years, by Christian mystics, Sufis, Taoists and other enlightened beings.

Both in its wonder and its utility spiritual science, in course of time, will completely dwarf the material science of our day. We are at the still dim dawn of a new age. The knowledge of Kundalini in the hands of the adepts of the future can result in gaining contact with those intelligent forces of nature of which we now see weird and erratic exhibitions in the persons of psychic healers, mediums and sensitives. They do not know the nature of the force and are often used as puny instruments by an intelligent power which they can neither apprehend nor explain. They act as channels for the operation of the force, but themselves remain cut off from the glorious Vision which is the crowning achievement of human life. This is the reason why no great spiritual leader ever commended the use of miraculous powers or psychic gifts. The intellect of man is his instrument for the exploration of the physical world. The knowledge of arts and sciences it has gathered is a part of the process that is slowly building up a superior faculty in his brain by which alone the world of consciousness can be apprehended. It is this faculty

that functioned in the enlightened sages and prophets of mankind.

Science has yet no inkling of this still nascent faculty which shall glorify the future man. This is the lofty purpose of human life : to reach a state of cognition where both the outer and the inner worlds stand revealed to the vision of man. That would be the Superman of the ages to come. What empirical research on Kundalini will disclose is the existence of the psychic power-reservoir as also the still silent chamber in the brain whose combined activity can lead to the states of consciousness experienced in Samadhi or mystical ecstasy.

A priori my contention stands almost proved. Since the time of Lombroso and even before it, scientists have been striving their utmost to explain the phenomenon of genius, but without success. There is no explanation for mystical experience, for psychic healing, for psi-phenomena, for musical and chess infant prodigies or for lightning calculators. There must exist some provision in the brain which leads to these extraordinary or paranormal states of consciousness. They cannot be an accidental out-growth, for the phenomena have been consistently witnessed almost from the very dawn of civilization to this day.

In dealing with Yoga and Kundalini, we deal with a still uncharted territory so far as modern science is concerned. In all extra-sensory and paranormal manifestations of consciousness one important factor is common to all the categories. That factor is : a wide extension in the present rigid boundaries of the brain. This indication is of tremendous importance. It clearly shows that the human brain is still in a state of transition and that the appearance of prophets, mystics, seers, clairvoyants, oracles, or mediums from time to time is the natural outcome of a remodelling process active in the human organism. The aim of this remodelling is to produce a more developed cerebral cortex capable of exhibiting a paranormal state of awareness, with all the properties found often in isolation in individuals of all these categories.

The general belief that siddhis or supernormal faculties can accrue with the practice of Yoga provides direct corroboration for what I say. These supernormal faculties include prophecy, clairvoyance, astral projection, mind-reading, healing, levitation and the like, which are found singly or sometimes in conjunction in specially gifted individuals, often as a natural endowment for which no explanation is yet forthcoming. If they can develop with the practice of Yoga, it clearly points to the conclusion that the Turiya or transcendental consciousness to which Yoga leads has in it the capacity to exhibit supernormal or miraculous gifts of this kind. This also accounts for the popular belief from immemorial times which associates superearthly and miraculous powers with yogis, saints and seers of all lands and climes.

What is the source of the highly extended awareness gained in Samadhi ? Wherefrom originate the matchless compositions and masterpieces of genius ? Whence came the great discoveries of science ? What is the cause of extra-sensory perception or paranormal cognition, of healing radiation, of psychokinesis or miraculous power which all defy a rational explanation ? There is a consistency in their manifestation which rules out the possibility that they are due to the invasion of some foreign element or force into the brain. They have been noticed too often to support the argument that their appearance is due to accident or chance. Our present inability to explain them lies in the fact that we have been too hasty in drawing conclusions about the universe, and that we are surrounded by other forces and energies of which we have absolutely no knowledge or even inkling yet.

This is the point where Indian wisdom and western science will be in confluence soon. This is the place from where the domain of Yoga begins. This is the crucial frontier beyond which the existing methods of science will prove of no avail in the study of consciousness. It is precisely at this bend of the road that science will have to look for guidance to the Yoga-adepts and illuminati of the past. We see that this has already started to happen, but not in a systematic way. Scientists and

Yogis will have to work hand in hand in the times to come to unravel the mysteries of Kundalini. Science and religion have to coalesce to produce the savants of the future to lay the foundation of the Super-science of the soul or Brahma-vidya in the parlance of our country.

We have still to grasp the true proportions of the discipline of Yoga. It is a colossal enterprise. It is designed, by means of arduous psychosomatic exercises, to accelerate the processes of evolution, condensing millennia into the duration of but one life. This is what the Indian classics mean when they say that the bonds of Karma can be cut asunder and the chain of births and deaths brought to a close with the successful practice of Yoga leading to the union of the human soul with Universal Consciousness.

This is achieved by the rousing to activity of the dormant power of Kundalini and stirring up the inactive centre in the brain. A new life then pulsates through the system, a new light illuminates the mind and a new pattern of consciousness presents a new picture of the universe.

In order to enable this dream of an emancipated humanity to come true, the existing gulf between religion and science must cease. The knowledge of the spirit must become as precise and universal as the knowledge of the physical world. The dichotomy of matter and mind must end for ever. The scientist must become the Yogi and the Yogi act as the man of science. In this lies the safety and survival of mankind. In this lies unity, universal brotherhood and peace.

Kundalini provides the only channel for the exploration of the mind. It is the only road aligned by nature to reach the territory of consciousness. There is no other way. The effort directed now to know the force behind psychic phenomena or nature of the healing radiation must always end in failure, as the realm of the spirit can only be reached through inner exploration. This involves discipline of both the body and the mind. This needs, in turn, adherence to certain noble principles of conduct and a well-ordered, harmonious life of dedication, surrender and service in the pursuit of Truth.

For obvious reasons nature has imposed certain restrictions to safeguard against the abuse of spiritual power. These devices are embedded in the subtle levels of the brain. The kingdom of heaven cannot be wrested by force nor by one prone to abuse the power gained.

It is here that India ought to take the lead now. It inherits a priceless documentary treasure from the past. It has the dedicated scientific talent available, as competent as anywhere else in the world. It has the erudite scholars thoroughly conversant with the ancient tradition and it has the self-sacrificing spiritual teachers and Yoga-adepts who can all combine to take up the colossal project of research on Kundalini. This would be the greatest project ever undertaken by any country in the world, greater than the famous Manhattan Project which resulted in the development of the dreaded atom bomb. The Kundalini Project will not only exceed it in magnitude, but also excel it by far in the harvest gained and will undo the evil which it has done or has the potentiality to do.

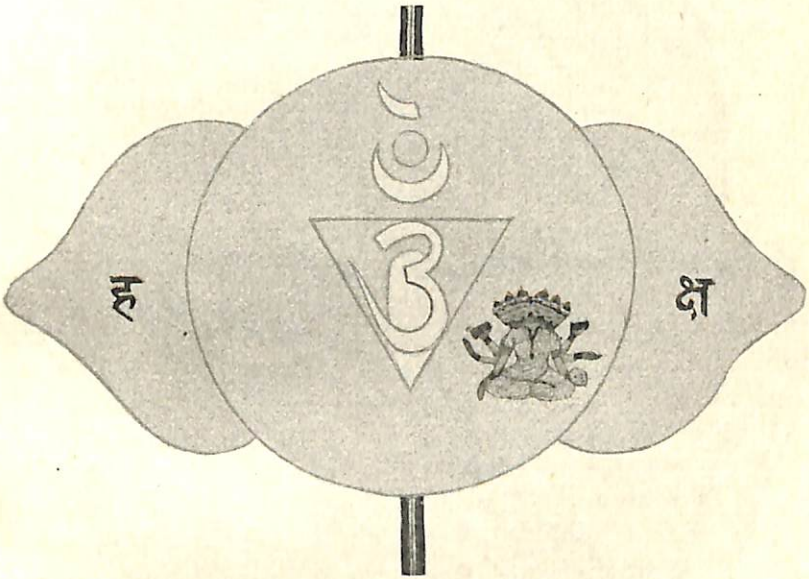
It would be far better and lead to speedier results if a combine of nations were to pool their resources for this giant undertaking. But since the ranks of science are still divided about the issue of mind and consciousness and there is very little awareness of the Indian tradition about Kundalini, there is hardly any hope that such a joint venture would materialize at this stage. This may come to pass a little later. Till that time, great strides can be made in the research. The first golden harvest of this activity would be that the Indian masses would awaken to the glory of their land.

Throughout the past India has been regarded, and with justice, as a centre of spiritual knowledge and the cradle of occult science. There is still a wealth of hidden knowledge in the Vedas which study of Kundalini will bring to light. The fame of India, as the fount of spiritual thought, was so widespread that Alexander the Great went to seek wisdom from the hermits of Taxila, like an aspirant seeking guidance from a master. The discourses of Aristotle, his teacher, must have planted the seed of this thirst in him.

After some effort he succeeded in persuading one of the hermits to accompany him on his way back to Greece. The Greek writers narrate breath-taking stories of this remarkable man whom they name Calanus. In Susa he burnt himself alive sitting on a flaming pyre, no doubt, after fixing his mind in Samadhi and immunizing his flesh to pain. Alexander tried his utmost to dissuade him from this course, but he remained adamant. A fever which he contracted on the way made him decide that his body was no longer fit for the spirit to reside in. At the last moment, when he bade farewell to all the generals, turning to Alexander he said: "We shall soon meet in Babylon." There, in Babylon, Alexander the Great died of an unidentified disease shortly after in the prime of his life. This is an example to show the type of prodigies which the practice of Yoga can produce.

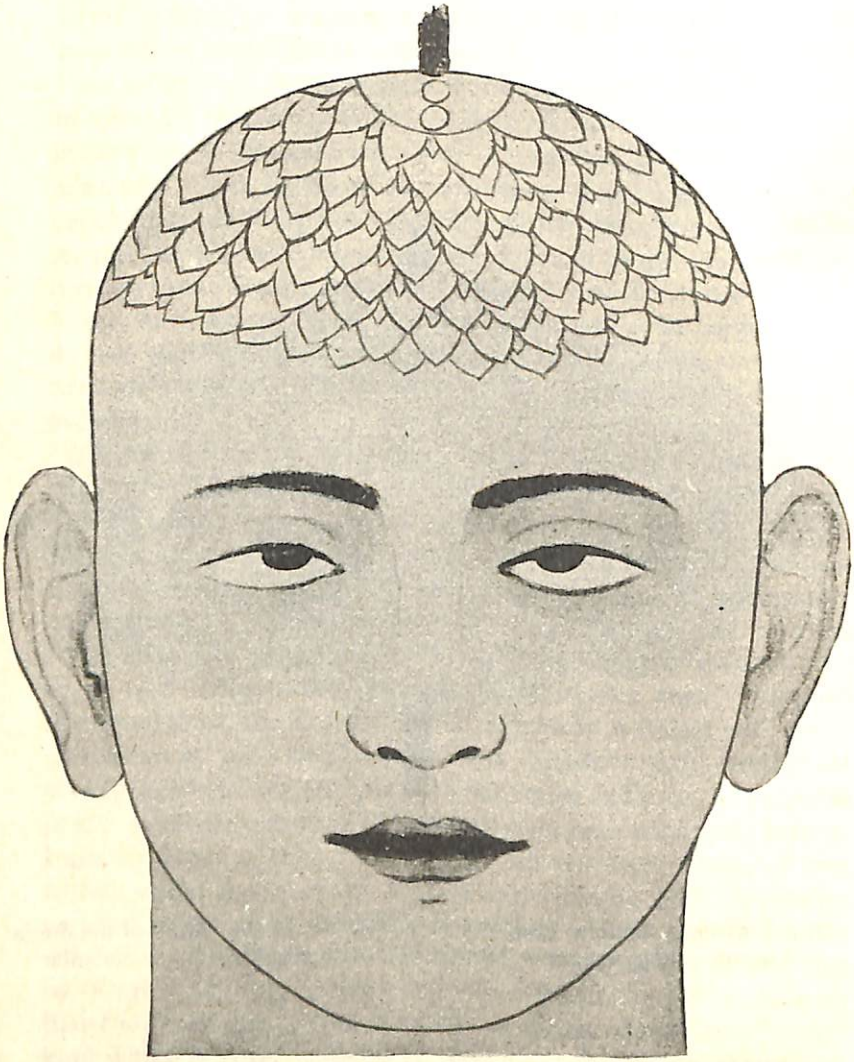
Even after centuries of servitude and suffering and despite its poverty, the seekers after spiritual knowledge first turn their gaze to India. The names of great Indian saints, like Rama-Krishna, Aurobindo and Maharishi Ramana are almost household words in Europe and America. The world desperately looks for an answer to the problem of survival in the context of the explosive conditions of today and the always overhanging threat of a nuclear war. Even the preliminary steps taken in the research on the Serpent Power would be watched with keen interest in all parts of the world. A breakthrough would instantly draw the highest plaudits and raise India to a pedestal in the world of science which no country has occupied before. I am confident of this outcome as, in the first place, I am certain about the success of the experiments and, secondly, because when once proved, Kundalini would dominate the whole horizon of science. It is not by imitating the West, but by the revival of its ancient and now almost forgotten science that India can create that renaissance in the thinking of mankind which is vitally needed to clear the cobwebs of skepticism from the intelligent mind and bring the race back to the ascending path she has lost.

You are the first among journalists of standing who, with



Ajña

The Presiding Sakti of the Cakra is Hakini. In the region of the moon is Hamsah, within whom is Parama-Siva with His Sakti.



The lotus of a thousand petals has its head turned downward. Its body is the absolute bliss.

such zeal and singleness of purpose has come forward to help me in the execution of this task. You have done this in a manner as if you are upholding a cause entirely your own. This shows the deep-rooted urge in you for a spiritual revival to counteract the forces of darkness rampant at this time. It was my ardent wish that this mighty discovery of the sages of India should be initially broadcast to the world by the Indian Press in such an effective way that its echoes continue to reverberate for centuries to come. Like a pioneer you have shown the way. I am sure others will follow it.

There is not the least suspicion of doubt in my mind about the truth of this discovery or about the fact that it would win the recognition of science. It has stood the acid test of time for thousands of years and thousands of Indian Yoga-adepts from their own personal experiences have confirmed it time after time. The Gayatri of the Vedas or the Kundalini of the Tantras stand proved according to the testimony of some of the greatest Indian thinkers, as for instance Shankaracharya, who were themselves the beneficiaries of the power. It is now only a matter of time and the use of a suitable technique for the operation of this amazing force to be empirically detected and confirmed.

Even the announcement of this discovery and the awareness of the spiritual force in human beings, ruled by a universal law, which can be demonstrated by the methods of science, is sure to have a highly beneficial effect on the public mind. It is sure to make many of those who vacillate and waver in their belief to pause and ponder the issue over again more deeply than before. Healthy spiritual food is as necessary for the proper development of the human mind as healthy nutriment is necessary for the body to function and live.

You have done a service which, at this crucial juncture, is of great importance to all mankind. There is nothing so vital for peace among nations, nothing so vital to avert the danger of an annihilative war and nothing so vital for the welfare, progress and happiness of the race as the knowledge of Kundalini. The world is now in doubt about the fact that there is

purpose and design in the universe, that the human body has already in it the potential for a higher dimension of consciousness and that the aim of human life is to transcend the present narrow limits and to reach a state of awareness where one life is seen pervading the universe.

The world is still in the dark about the fact that the religious ideals and the revealed literature of mankind are the direct outcome of the activity of a chamber in the brain which is silent in the normal individuals, but can be activated with certain disciplines and religious practices. It is this paranormal chamber that has given all the scriptural teaching, all the ethics, all wisdom, all the inspired poetry and prose, all the discoveries of science and all the masterpieces of art to mankind. The lever that regulates the activity of this marvellous compartment is Kundalini.

The implications of this discovery of the ancient sages are staggering. Why I am so insistent for a thorough scientific investigation of the phenomenon is because it would show to the thinkers and political leaders of mankind that the human brain is already designed for a supersensory performance, in the same way as the brain of an infant is already completely fashioned at birth for its performance during the whole of life. A wrong social or political environment can stunt or distort the evolutionary growth of the adult brain as surely as a wrong or adverse family environment can disrupt the harmonious growth of a child. Nothing about this ceaseless evolutionary activity of the human organism is yet known to science. But the knowledge is of paramount importance both for the individual and the race. When this fact is known, all social and political environments will have to be oriented to suit the evolutionary needs of every human being.

I advocate the research because it would prove that talent and genius can be cultivated, as was done in India in the past. It would prove that human beings can reach a state of cosmic awareness in which the highest secrets of life and existence can be intuitively learnt. It would prove that nature has already provided a safeguard against the abuse of power in this age of

highly advanced technology and science. This safeguard lies in the fact that the knowledge of Kundalini will tend to a recurrent crop of spiritual geniuses to handle the affairs of mankind. I advocate the research because Kundalini provides the only avenue for a bloodless total revolution in all spheres of human activity and thought to bring about those healthy social and political changes all over the earth which are absolutely necessary now to provide a congenial milieu for the collective evolutionary progress of mankind. Kundalini alone can officiate as the Divine Harbinger of a New Age and the Architect of a War-Free, united world in which the resources now wasted on mutual aggression, violence and bloodshed would be utilized for the uplift of the weak and poor.

It is to this urgent, humanitarian task that you and my other friends have, with the blessings of Heaven, consecrated themselves. A demonstrable spiritual discovery alone can put an end to the horrors that are witnessed all over the earth from day to day, extinguish the fires burning everywhere that threaten to consume mankind and usher in an era of plenty and peace. It is neither wealth nor power that can bring repose to the restless mind of man. If it were so, then the people of the wealthiest countries would be the most serene and happy on earth. But that is not the case. Inner unrest, tension, worry, anxiety and fear are no less rampant there. Material prosperity alone has definitely not proved to be the panacea of all ills as some thinkers had supposed. Man needs something more than bread to keep himself contented, happy and at peace with himself and his fellow human beings.

A true Yogi is not one who strives for his salvation alone, who is indifferent to the world, who has no compassion for others, no feeling for the suffering and the poor. Practice of Yoga which neglects to develop the humane properties of the heart results only in the inflation of the ego, self-deception and a twisted intellect. On the other hand, the practice of Yoga should make one more sensitive and more perceptive of his unity with fellow human beings. How can he then live for

himself alone ? How can he then think himself superior to others ? How can he then trade on the credulity of the ignorant, the simple and the weak ?

The time has come when the correct image of a true Yogi should be projected on the world. This is necessary to present the lofty science of Yoga in its true proportions. This is necessary to show that Yoga is not meant for self-aggrandisement or to appease the hunger for uncanny sights or miraculous power, but to confer those rare faculties of the mind, that soundness of the intellect, that humility of the spirit and that compassion of the heart that have been the possession of all great sages, prophets and mystics, both of the present and the past. In short Yoga provides, what modern science has not been able to provide so far, well-tested methods for the voluntary cultivation of those noble, superior qualities of the head and the heart which in real life have been associated with the highest geniuses and the most enlightened minds. The time is coming when the greatness of a nation will not be measured by its industrial development, by the wealth it owns or the armies it commands but by the stature of the yogis it can produce.

It is to this revolution in the whole of socio-political structure of mankind that scientific investigation of Kundalini will ultimately lead. This is the, so far hidden, vital knowledge that India alone can give to the world. Your present excellent book, I have every hope, will initiate a revolution in thought, starting from our country, which will, in course of time, sweep the earth. There is no seed more potent than Truth and no soil more fertile than an open mind What I expound appears incredible at first sight. But before broadcasting the seeds of this knowledge I made sure on the basis of my own experience and the experiences of the past that it is true. I have no doubt whatsoever that the seeds would lushly germinate to cover the whole earth in course of time.

This is the miracle of Truth. Its power is resistless. I thank you from my heart because you are helping immensely to make it better known. I thank you because this mighty Secret—the only answer to the burning problems of our day—

has been and still is the pride and glory of India, our hoary land of great sages and seers.

Zurich, Switzerland GOPI KRISHNA
April, 1976

I

India's ancient Serpent Power re-discovered

सशैल वनधात्रीणां यथाधऽरोऽहिनायकः ।
सर्वेषां योगतंत्राणां तथऽधारा हि कुण्डली ।।

As "shesha" is the base for the support of mountains, forests and land, so all the systems of yoga are primarily based on Kundalini.

Man is a gorilla standing up on his hind legs to reach God. This is both the history and the mystery of evolution, so decreed by God and Nature, who have built into the human body an evolutionary mechanism as well as an energy matrix known to ancient Indian science-philosophy as the Kundalini and Prana, respectively. These perform the function of the upward-stroking engines of evolution.

Kundalini Yoga, which aims at the self-directed arousal of the latent "serpent power" or "life force"—that is, "prana shakti" —provides the missing link, as also the master key, to mankind's evolution to a higher level of consciousness.

Thus man, who evolved into human consciousness from the anthropoid ape, can now elevate his consciousness to a super-conscious condition which would enable him to become

one with the Cosmic Consciousness—that is, the God of his mystical yearnings.

In other words, humanity is on the threshold of a psycho-biological breakthrough of stupendous consequence whereby, with the arousal of Kundalini Shakti, the embodied spirit, Jivatma, can become one with the Paramatma, the Universal Spirit.

This is probably the next stage of human evolution, may be to a new race of supermen blessed with a higher consciousness and consequent biological changes, brought about by a mutation of the same type that transformed the ancestral ape into the contemporary man.

Nor is this a purely spiritual concept without scientific relevance. Dr. Albert Einstein leads a whole group of forward-looking scientists who today vindicate the greater non-dualistic vision of the Vedas, Tantras and Puranas.

The Upanishads, for example, confirm the essential unity and inviolability of everything : "This is whole; that is whole; the whole has emerged out of the womb of the whole, and if the whole is taken away from the whole, what is left behind is also the whole."

Science confirms and justifies this concept through the genius of no less than Einstein. "A human being is a part of the whole called by us 'universe', a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is our prison. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty."

This summarises and projects the function of Kundalini Yoga.

Kundalini, the instrument of this evolutionary advance, is a Sanskrit word which means "coiled up", like a snake or a spring charged with latent energy or power. It is not a supernatural, abnormal or occult phenomenon as the ancients claimed, but a biological mechanism, the engine of evolution,

built into the cerebro-spinal system and the genital region of the body. It is, therefore, possible for any individual or, may be, even a collective group to achieve Kundalini Shakti with Yogic exercises and, particularly, Pranayama—that is, controlled rhythmic breathing.

This is the divine mission and holy purpose of Yoga, a Sanskrit derivation from the word Yuja—that is, to yoke or weld together. In the present context, it signifies the union of man with God, the merger of human consciousness with Supreme Intelligence, resulting in the emergence of a new super-intelligent race.

This discovery or, more correctly, re-discovery of a hoary Indian secret responsible for the greatness and glory of our Vedic civilisation holds revolutionary implications of a staggering nature for mankind. It could make India's finest contribution to human evolution if scientifically investigated and formulated into a predictable methodology of Kundalini arousal.

This stupendous task is about to be undertaken in India, thanks to the pioneering genius of, and positive response from two deeply committed men, Pandit Gopi Krishna and Dr. Karan Singh respectively.

Gopi Krishna, the sage of Srinagar, is blessed with the grace of a fully awakened Kundalini which transformed a former lower grade civil servant into a yogi, philosopher, scientist, litterateur, poet—in brief, a genius of high consciousness. He has devoted his life and work to the rediscovery of what he calls "the Divine Law of Evolution", with the result that today a number of competent and dedicated Kundalini research institutions are functioning all over the world.

The United States has a very active and resourceful Kundalini Research Foundation under the guidance of a devoted yogi, Gene Kieffer, as its President. Case histories of Kundalini awakenings recorded by this Institute have the interest of Dr. Lee Sannella, MD, of Berkeley, California, who is leading a research group, to investigate several cases and reach the conclusion that "the idea of spiritual rebirth or enlightenment

can no longer be considered a confusing jumble of superstitions, religious dogmas, wild rumours and outright lies. It has become, instead, a definite, well-defined clinical entity."

One of Dr. Sannella's colleagues, a bio-medical engineer, Itzhak Bentov, has developed a physiological model of the Kundalini, called the "Bentov model". He uses a modified cardio-ballistograph to monitor the micro-motion of the body, which he links with the development of the Kundalini. A harmoniously pulsating magnetic field around the head seems to be one of the results of the arousal of the Kundalini.

The Max Planck Institute for Life Sciences in Stanberg, Germany, under C.F. Weizsacker, a renowned physicist, is equally interested in Kundalini research. Dr. Weizsacker has, in fact, contributed a long, scientific foreword to one of Gopi Krishna's books. A similar foundation is functioning in London also, under the able guidance of R.S.C. Iengar, and till recently that of the late Philip Henry.

Fortunately, for India and the world, Gopi Krishna has found an almost karmic disciple in Dr. Karan Singh, the Union Minister of Health, who thrilled the 2,300 world scientists assembled at the International Congress of Physiological Science in New Delhi in late 1974 with the announcement of an ambitious Kundalini Research Project, to be sponsored by the All-India Institute of Medical Sciences to research the "Kundalini concept and its relevance to the development of higher nervous functions".

Karan Singh's address to the Congress is noteworthy because it takes us to the heart of the problem. "The link between mind and body is now being recognised, but the psychophysical links are still imperfectly understood. Man's predominant faculty is the capacity to be conscious of himself and his surroundings," he explained, and went on to pose some vital questions.

"But what is the texture of this consciousness ? What are the links between the genetic structure of man and his capacity for conscious awareness ? Can manipulating the one influence the other ? What are the functions of these areas of the brain

that still remain unexplored ? Is man, in fact, evolving towards a transmutation of consciousness in much the same way that animal consciousness, after millions of years on this planet, evolved and developed into human consciousness ? Is it possible that man is on the threshold of a new evolution ? If so, what will be the concommitant change required in the human body, particularly the brain ?"

The aim and objects of Kundalini research set out in the Introduction to the AIIMS's Kundalini Research Project by Prof. S.K. Manchanda, Head of the Institute's Department of Physiology, are worthy of reproduction :

"The concept of Kundalini and its significance in the development and evolution of higher nervous functions finds mention in many religious and literary texts of India. The common final goal for all disciplines of Yoga is to mobilise the Kundalini Shakti for ultimate union with God or the Cosmic Power.

"In its essential features, the Kundalini concept propounds the presence of a type of energy in its potential form at the level of the lumbo-sacral spine which covers the nerve-outlets from the spinal cord for the control of sexual activities. The energy can be converted into kinetic form, either spontaneously or by meditational practices. The phenomenon of conversion has been termed as 'the awakening of the Kundalini'.

"This can lead to the acquirement of extraordinary control on the automatic activities which, in its wake, can extend the limitations of endurance of the human body to an enhanced capacity of learning leading to the cultivation of a genius mind, psychic powers like telepathy, clairvoyance, pre- or retro-cognition, and various psychokinetic feats, and to a changed sense of perception relating to the experience of higher consciousness, called the Mystical Experience. It is implied that an accurate mobilisation of the Kundalini leading to the acquirement of these faculties reflects further evolution of the mind.

"Two broad questions arise :

(1) The current concepts of energy, that it is usable for biological activities, are based on the metabolic processes of

the living tissues which release energy for the accomplishment of various tasks, This energy is nutrition-dependent. Kundalini energy, on the other hand, is considered to be ethereal Prana. If there is such a type of energy that is in continuum with the one that pervades the atmosphere, can we identify it and describe its parameters ?

(2) If the higher nervous skills, or changes in the perceptive faculties as are considered to become manifest, consequent on the mobilisation of the energy released by the activation of Kundalini are true biological phenomena, then what are their physiological correlates at the level of neural, hormonal and other metabolic parameters ? And in what manner and to what extent do these changes affect the current concepts of controls and regulations of bodily activities ?"

The project report concludes that Kundalini research may explain "the realm of the extraordinary or, for that matter, the various types of mental disorders." It may lead to "an understanding of brain mechanism as an integrated system based on the principles of evolution". It may even unravel "some newer dimensions of the energy spectrum". It is likely that "we may arrive at predictable techniques which, when practised, lead to the acquirement of greater mental faculty".

This puts India with its medical and scientific researches upon the threshold of the world's greatest discovery : the secret of evolution itself. Gopi Krishna, following India's ancient philosophy and science, discards the Darwinian thesis of evolution by "natural selection" dependent upon the "flowing of time", with the postulation of a more positive intelligent and rewarding theory of self-directed-and-controlled evolution with the arousal of Kundalini Shakti, the organ of consciousness, which can be proved and described in physiological terms.

According to his thesis, the evolutionary impulse exists in the human race. There is a specific psychosomatic power centre in the body—Kundalini Shakti—and it is by action of this power that evolution has proceeded. The secret of this "serpent power" was known to the Vedic age. Hence its

splendour and greatness. Gopi Krishna wants this rediscovery made known to the world so that the godlike supermen created by Kundalini arousal bring about another great renaissance.

Let the Master conclude this introductory chapter : "I believe that a voluntary arousal of Kundalini, under observation by competent scientific investigators, can demonstrate unquestionable proof of the existence of this master key in the body and its capacity to bestow psychic gifts, genius and cosmic consciousness."

II

Paradise lost can be regained

क्षेत्रज्ञ : परमात्मा च तयोरैक्यंय यदा भवेत् ।
तदैक्ये साधिते णिन्नह्यान्श्रित्रं याति विलीनताम् ।।
पवन: स्थैर्यमायाति लययोगोदये सति ।।

When conscious self and Divinity merge into each other, in Brahman is dissolved the mind ; the Prana is established in harmony, with such a Laya-yoga—the merging of consciousness into Samadhi.

Kundalini Yoga was known to the ancients as a practical, workable Law of Nature which enabled them to move mountains, change the course of rivers and build great civilisations. The social genius behind Mohenjo-Daro and Harappa, the supermen responsible for the construction of Persepolis, the Temple of Carnac, the Pyramids and the Colossi of titanic majesty—all owed their miraculous architecture to knowledge of the Serpent Power in mankind.

Gods and goddesses, icons, signs, symbols and references in the religious as well as secular literature of those times reveal expertise of this cosmic secret and the super-physical forces it puts at human command. And so do the prophets, mystics and sages who sought to arouse the "Kingdom of God" within man. Indeed, man's union with God, the assimilation of the embodied consciousness in the Supreme Intelli-

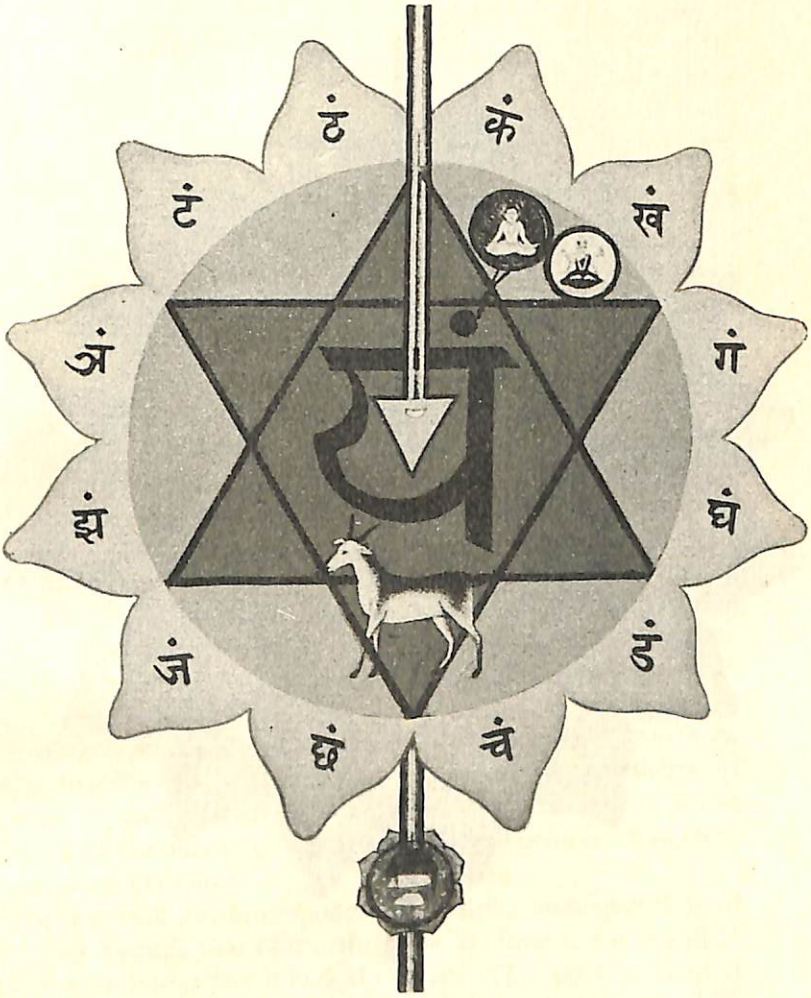
gence, was so complete in that glorious dawn of civilisation that the buoyant, creative, soaring spirit of the day could confidently assert, "I am Light; I am Brahma; I am God."

Krishna, the Lord of Yoga, could with his sovereign yogic power arouse the Kundalini Shakti in the warrior Arjuna to grant him Cosmic Vision before he drove him to battle. And men could transform themselves into supermen to ride the Chariot of the Gods by invoking to their aid Gayatri or Isis, the goddesses of the identical Serpent Power in India and Egypt respectively, and drawing upon the thermal of pranic energy in their body as well as the cosmos around to perform so-called miracles which came to them naturally.

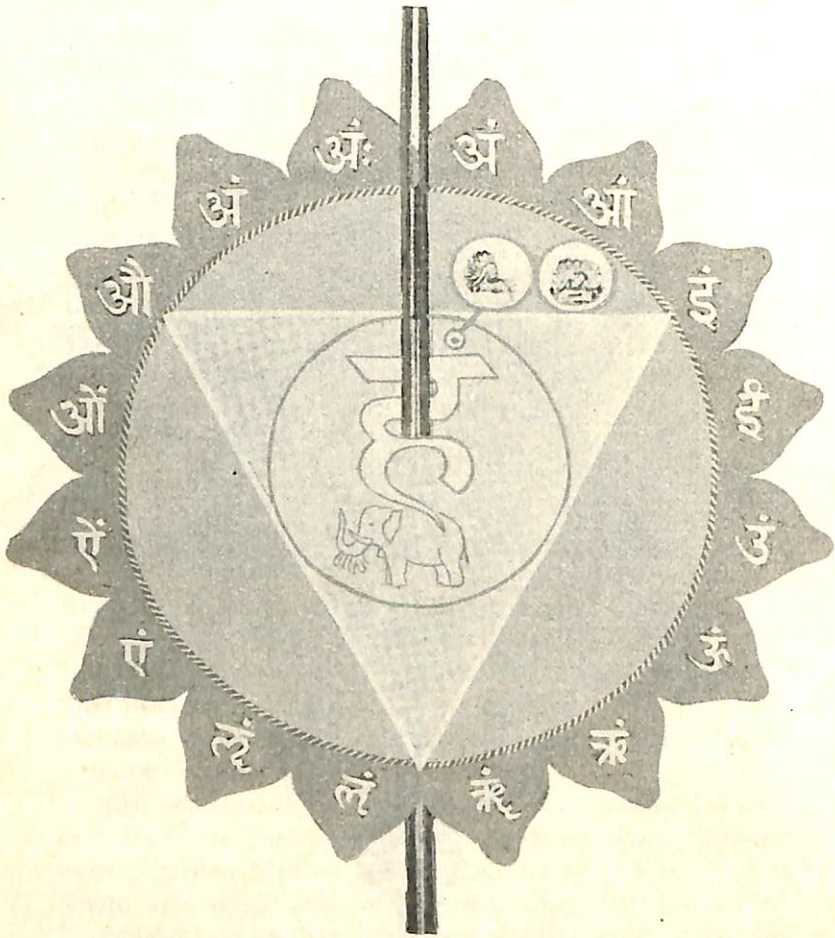
Thereafter, by reason of some blight of decadence, man forgot the source of his spiritual prowess and became estranged from his inward heaven to shrink into the pigmy of a mechanised counter-civilisation. He lost the Kingdom of Heaven within him as well as the art of incarnating the gods in that Kingdom. Priestcraft replaced Godspell with its obscurantism to set up the fake image of an anthropomorphic God. So mankind squandered the "divine heritage and afflatus" to become earthbound prisoners of the physical limits of the human body and mind. Thus was Paradise lost.

All of which shows that there is nothing new about Kundalini Shakti. The concept is as old as civilisation itself. The difference is that yesterday's torrent of cosmic energy that flowed through the human mind has today dried up into a tiny, limping stream with a few godmen intent on their own salvation, more than human welfare, holding the secret in their puny little minds.

The universal criticism to which our mystics today stand exposed is the selfishness which prevents them from sharing their spiritual grace with their lesser evolved brethren. There are exceptions, of course, like Satya Sai Baba of Puttaparthi, who has organised more than three thousand schools, colleges and social service institutions in an effort to reveal God to man and man to God through a technique of self-realisation—that is, God realisation—not very different



In the pericarp of the Heart Lotus is the Vayu-Bija on whose lap is Isa.
On the red lotus is the Sakti Kakini.



Inside the pericarp is Bija-Ham on whose lap is Sada-Siva. Seated on bones is the Sakti Sakini.

from that of Kundalini-arousal.

It is in this context of humanity's lost spiritual power that one must assess the contribution of Pandit Gopi Krishna and the dedicated group who are working with him in the Kundalini research organisations. They have undertaken the stupendous task of rediscovering the power-reservoir of Kundalini Shakti. They are projecting it, for the first time, as a strictly biological process, shorn of all occult or mystical dressing in the form of a workable field theory for scientific investigation. Their objective is to formulate it into a proper, systematic methodology, so that mankind as a whole can take advantage of a secret presently lost to evolve to the next stage of expanded consciousness.

Gopi Krishna's mission, if successfully pursued and completed, will resolve this contradiction by making the Kundalini secret available to all men in the form of a self-manipulated and controlled technology of evolution to human genius.

As John White, an American authority on noetic sciences and psychic phenomena, writes : "Gopi Krishna is making a breath-taking attempt to heal the split between science and religion by offering the first testable theory of psycho-physical linkages between mind, body and cosmos, covering the entire spectrum of psychological, psychic and spiritual phenomena. With it goes the possibility of objectively studying higher consciousness, thus ending the existing metaphysical speculation."

Ruth Nanda Anshen, Editor of the well-known books on "Religious Perspectives", acclaims Gopi Krishna's thesis as "a new formula for man's collaboration with the creative process and the only one which is able to protect man from the terror of existence."

The first task of any modern, scientific understanding of Kundalini Yoga is that of transforming it from a mythological phenomenon into a physiological reality. The yoga masters of old, who rightly considered the "human body divine" as made in the image and after the likeness of God—that is, Cosmic Intelligence, naturally interpreted its biological structure in

their peculiar phraseology of gods and goddesses, serpents, chakras, shaktis, lotuses, *et al.*, to project the Kundalini as some supra-natural mystery lying dormant in man in the form of a coiled serpent which, when roused to activity, conferred magical gifts on the subject.

Kundalini's ascent from the spinal base, through the six chakras, according to them, invested man with increasing occult powers until the ascending serpent reached the crown of the head, when the embodied energy became united with the Supreme Reality—Lord Shiva, the Creator, Preserver and Destroyer, in command of the mysterious, controlling forces of Creation itself.

While the secret Serpent Power was described in all the cryptic, mystical and allegorical vocabulary of the times, its cause, source and mechanism were not defined or explained in a rational way. This device was probably adopted by sages and scholars to guard the secret from the non-initiate. Many yoga manuals, in fact, put the reader under an obligation not to reveal the divine secret on the pain of losing its benefits.

Whatever be the reason, the fact of the existence, then as now, of what was popularly known as Kundalini Shakti or Serpent Power cannot be denied. On the contrary, recent investigations in the fields of consciousness as well as of psychic and psychokinetic phenomena proving that mind can influence matter in ways inexplicable to science, vindicate this ancient truth.

Kundalini Yoga now awaits to be rationalised in terms of modern science. This is presently being done at various levels. A well researched and documented medico-scientific analysis by Dr. V.G. Rele, an authority on the various manuals of Kundalini Yoga, interprets them as "scientific treatises on the autonomous nervous system and methods for establishing conscious control over it." He translates the chakras, shaktis and lotuses into their modern biological equivalents, to conclude that "Kundalini, interpreted as Serpent Power is the right Vagus nerve, which supplies and controls all the vital organs through different plexus (chakras) of the sympathetic portion

of the autonomic system." Here is a summary of Dr. Rele's thesis :

"The physical practices of Kundalini Yoga are for the development of control over the autonomic nervous system over which we have normally no control. The six chakras in the yogic literature which, when controlled, give wonderful powers to a yogi, are simply the six important plexus of the sympathetic portion of the autonomic nervous system; and the shakti—that is, power of Kundalini, which pierces these chakras, is the Vagus nerve in the body. Normally, Kundalini does her usual work unconsciously and is said to be lying dormant within us, and to establish conscious control over it is an important step in the achievement of Yoga.

"By constant practice of pranayama, with asana, bandha and mudra, the Kundalini is roused from her sleep and brought under the control of the will. She forces a passage through the different chakras and excites them to action, and as she rises step by step, the mind becomes opened and all vision and wonderful powers come to a yogi when she reaches the brain. The yogi then becomes perfectly detached from the body and the mind; and the soul finds itself free in every respect.

"All the miracles of a yogi can be explained by this conscious control over Kundalini. I would, therefore, define Kundalini Yoga as a science of physical and mental exercises by which an individual establishes conscious control over his autonomic nervous system so as to get in tune with the Infinite." (*The Mysterious Kundalini*, by Dr. Vasant G. Rele, B.D. Taraporewalla Sons & Co., Fort, Bombay-1).

Prof. C.H. Pathak of the Department of Botany, Faculty of Science, Baroda University, sees Kundalini as "DNA, the master molecule of life". He writes : "Life is an extremely complex concept. The power of self-duplication (reproduction) has been universally accepted as one of the most important criteria of life.

"Evolution is a unifying concept in biology and imposes continuity of life and descent with modification. This is the function of DNA interacting with the environment. DNA is

one of the nucleic acids (the other being RNA—ribo-nucleic acid) universally found in organisms from viruses and bacteria to man.

"According to the present view, DNA controls the synthetics of proteins and is the carrier of genetic information. Proteins form the structural basis of protoplasm and all enzymes also are proteins. Proteins are polypeptides made of amino-acids.

"Metabolism is controlled by enzymes which are proteins and protein synthesis is under the control of DNA. In reproduction the parents contribute a tiny cell (ovum or sperm) each to the offspring. The parental representatives are formed through a very complicated but accurate process of cell division (meiosis) which ensures that each parental sex cell contains a faithful copy of the parental DNA. The fertilised egg thus contains the DNAs of both the parents.

"The new generation has its beginnings in this single (fertilised) cell. This cell develops into a full-grown new individual as a result of development programmed by its DNA interacting with the environment.

"Heritable changes are due to changes in the DNA. Agents like X-rays, cosmic rays and certain chemicals can induce changes in the structure of DNA. The bioscientist equipped with knowledge of the DNA structure, its role in protein synthesis and the techniques of manipulating the structure and function of DNA can now hope to manipulate genes to cure diseases or create superior intelligence.

"There is a striking similarity between the double helical structure of DNA and the serpentine coiled structure of Kundalini."

Such theories are challenged, however, by a great Western authority on the Tantras, Arthur Avelon (Sir John Woodroffe), who considers the Serpent Power to be "the Grand Potential... the static Shakti...the individual bodily representative of the great cosmic power which creates and sustains the universe." As such, he maintains, she could not be identified with the Vagus or any of the products which she becomes, though these

could be the mechanism through which she functions. Woodroffe concludes : "Kundalini is, in fact, the cosmic energy in bodies and as such the cause of all, and though manifesting as, is not confined to, any of her products."

Gopi Krishna appears to hold more or less the same views as Avelon, to regard Kundalini as the Grand Potential. His conclusion, however, is that the main functionary of the Kundalini operation is the reproductive organ. We shall soon deal with this fascinating and, from the biological viewpoint, most rewarding theory. In the meantime, it is useful to understand Gopi Krishna's assessment of the phenomenon because of the fact that he has personally undergone all the traumatic experiences of Kundalini arousal to reach Enlightenment and, therefore, is in a position to enlighten us on the subject with authority and responsibility.

Gopi Krishna sees God as a "super-intelligent cosmic energy" responsible for all phenomena of life; and Kundalini as the subtle, formless mechanism of its operation in the human body for the evolution of the mind. According to the ancient Hindu belief, now widely accepted by Western scientists and occultists alike, the prime source of all phenomena of Life is cosmic Prana Shakti. This is the Astral Light or Life Force of the Western occultists, the Bio-plasma which Russian scientists have actually succeeded in photographing, about which more later. This energy is the controlling intelligence behind the cosmos; and man, its finest creation, carries a microcosm, or fraction of it, enclosed in his body. The latter is the vehicle through which the Cosmic Power reveals itself. Every man, woman or child is the earthly projection of this power because the individual being and the Universal Being are *one and the same.* All that exists in the universe also exists in the individual body.

The consciousness as well as conscious control of this fact is Kundalini or the Serpent Power. It is mankind's only means of direct contact with the transcendent forces of creation. It is the supersensory channel in the human body connecting the embodied prana with its cosmic parallel. The

connection can be established by rousing and mobilising the bio-energy, or living electricity, coursing through the cerebro-spinal nervous system.

Once upon a time when man was close to Nature, this energy spectrum, the corporeal body's link with the incorporeal Life Force, was live, awake, active; but now that the human race has allowed material phenomena to get the better of its natural heritage, the immortal source of his strength and powers lies static, asleep, disused. If awakened and activised, it can lead man back to his lost Paradise.

It is well known that Kundalini Shakti exists even today in evolved persons like our mystics and godmen. Gopi Krishna belongs to this rare minority. He has proved this fact to the satisfaction of science. Even as we write this, his accomplishment of Kundalini Shakti is undergoing, at his own request, severe clinical tests. He differs, however, from the rest of his peers in that he wants to share his supersensory experience, as well as the knowledge and expertise gained there from, with the rest of humanity, so that the world may regain what he considers to be the expertise of a wholly scientific biological phenomenon that was familiar to the ancients.

Our task, therefore, is to submit the entire Kundalini phenomena to a proper clinical examination. Research in the Serpent Power, if earnestly carried out, will lead mankind not only to a higher state of consciousness, but also to enjoyment and, perhaps, command of all the cosmological forces of life. According to Gopi Krishna, this is the next phase of evolution ordained by Nature for man and his mind.

Kundalini Shakti or Serpent Power has, since times immemorial, been associated by the Tantric and sister schools of Indian Yoga with the reproductive energy and organ in both Purusha and Prakriti, the male and female forms as well as principles. Tantra art shows the merger of the two in one—the Single Principle in Supreme Bliss—in the passionate intensity of love's embrace. The Serpent Power or Shakti, when aroused in the region of the genitals and directed inwards and upwards, reversing the normal sexual process, streams up

through the several chakras, breaking open their centres of subtle energies in the cerebro-spinal system, mobilising these vital juices into prana-force, to finally become united with Shiva for precisely such a union of cosmic consciousness.

Shiva's image in several masterpieces of art shows him with the phallus erect or holding Shakti in the classical yoni-lingam union. There is nothing erotic about this, nor is the phenomenon confined to India. Ancient Egyptian, Chinese, Tibetan and African gods and goddesses are shown in similar individual or joint postures. One can only conclude that the ancients realised the evolutionary as well as reproductive functions of sex in the human system.

This knowledge was since sought to be discouraged and suppressed by the religious as well as scientific establishments of more recent times. The biblical snake who once held the master key to the tree of knowledge and eternal life was condemned as Satan and banished from the Garden of Eden for the crime of tempting Adam and Eve to eat the forbidden fruit. Maybe, the only way back to Paradise is via the same old Serpent Power feared by the high priests of religion and science alike.

Here, also, Gopi Krishna's contribution to the rediscovery of Paradise lost comes as a boon to mankind. He writes : "The human body in the region close to the base of the spine has a reservoir of vital energy which, when activised with certain tried methods, leads to amazing changes in the human level of cognition, making the brain responsive to higher states of existence or to other dimensions of consciousness. This region is lined with thick clusters of nerves and also forms a junction of a large number of arteries and veins. The nerves lining it come from both the central and the sympathetic nervous systems.

"This central area of the body forms the seat of the reproductive system in both men and women. Human life, in its initial stages, is generated by this region, and from it arises, also, the sexual impulse which has a most powerful effect on the brain. It is the seat of mystery and romance of the yet

unfathomed potentialities of life, of creativity as also of mental twists and obsessions of which psychology has only now begun to explore the depths..."

Now comes Gopi Krishna's revolutionary thesis which provides the Darwinian theory of evolution as well as the Freudian psycho-philosophy of the sublimated Libido with an entire, new cosmic relevance : "This part of the human anatomy has been designed by Heaven to discharge, besides its normal function of procreation, the still nobler purpose of evolution in conjunction with a specific centre in the brain and a host of nerves, employed to extract the Elixir of Life from all parts of the body for transmission to it through a narrow duct in the spinal cord. This upward flow of the nerve energy, partly used for reproduction (Urdhva-retas, in Sanskrit), forms the basis of Kundalini Yoga...

"The activity of the reproductive mechanism can be reversed; and the precious energy, instead of flowing downward and outward, can stream inward and upward to provide fuel to the mind and help it attain a transcendent state of consciousness...

"The process by which the organic resources in the body of a pregnant woman converge to form an embryo is not unlike the process when the reproductive system is reversed and recoils on itself to produce the embryo of super-consciousness in the brain. If the laws governing this transfiguration become known, men will evolve into mental prodigies or supermen, to save the world from the coming nuclear explosion." (*The Secret of Yoga* and other books by Pandit Gopi Krishna, Harper & Row, New York and London).

Here is a vast treasurehouse of ancient psycho-physiological expertise rediscovered by Pandit Gopi Krishna for the laboratory of Kundalini research presently being organised at New Delhi by the All-India Institute of Medical Sciences. If the theory that the reversed play of the reproductive juices can be used for purposes of evolution to a higher consciousness, and the parallel thesis of the Vagus nerve being made the channel for the upward passage of Kundalini Shakti to feed the

brain with pranic fuel, can be combined for purposes of scientific investigation, the result might well be the biggest breakthrough, an epochal, biological leap forward, in the history of modern science.

We shall then know and command the technology of evolution itself.

III

Gopi Krishna's "Rebirth"

ततो वेधमयीं वक्ष्ये दीक्षां संसारमोचिनीम् ।
शिवशक्तिमयीं देवीं चेतनामात्रविग्रहाम् ॥
सूक्ष्मां सूक्ष्मतरां शक्तिं भित्त्वा षट्चक्रमञ्जसा ।
गच्छन्ति मध्यमार्गेण दिव्यां परशिवावधिम् ॥

Thus, I speak about the penetrating initiation that liberates one from phenomenal involvement; that is itself the Goddess, composed of Shiva and Shakti, and her form is pure consciousness. Those who pierce through the six centres, which are increasingly subtle, will ascend the divine and trancendent State of Shiva through the middle course (*Sushumna*).

God seeks man no less than man seeks God.

Indian philosophy interprets the separation of what are essentially one to the default of our anti-civilisation; and the object of Yoga is to make amends for this dichotomy by means of self-transcendence.

Pandit Gopi Krishna provides an illustration. The simple, untutored civil servant in the lower grade of the Kashmir Government service did not have to seek God. God came to Gopi Krishna during his meditation with the help of pranayama to ravish him with a transcendental experience of such rare illumination that only Gopi Krishna, the humble clerk transformed into a literary genius, can describe its beauty and glory in language befitting the "re-birth" of man.

"One morning during the Christmas of 1937, I sat cross-legged in a small room in a little house on the outskirts of Jammu...I was meditating with my face towards the window on the east...Long practice had accustomed me to sit in the same posture for hours at a time...and I sat breathing slowly and rhythmically, my attention drawn towards the crown of my head, contemplating an imaginary lotus in full bloom, radiating light.

I sat steadily, unmoving and erect, my thoughts uninterruptedly centred on the shining lotus, intent on keeping my attention from wandering and bringing it back again and again whenever it moved in any other direction. The intensity of concentration interrupted my breathing...at times, it was barely perceptible. My whole being was so engrossed in the contemplation of the lotus that for several minutes at a time, I lost touch with my body and surroundings.

During such intervals I used to feel as if I were poised in mid-air, without any feeling of a body around me. The only object of which I was aware was a lotus of brilliant colour, emitting light. This experience has happened to many people who practise meditation...regularly for a sufficient length of time, but what followed on that fateful morning in my case, changing the whole course of my life outlook, has happened to few.

During one such spell of intense concentration I suddenly felt a strange sensation below the base of my spine, at the place touching the seat, while I sat cross-legged on a blanket on the floor. The sensation was so extraordinary and so pleasing that my attention was forcibly drawn towards it. The moment my attention was thus unexpectedly withdrawn from the point on which it was focussed, the sensation ceased. Thinking it to be a trick played by my imagination to relax the tension, I dismissed the matter from my mind and brought my attention back to the point from which it had wandered.

Again I fixed it on the lotus, and as the image grew clear and distinct at the top of my head, again the sensation occurred. This time I tried to maintain the fixity of my attention

and succeeded for a few seconds, but the sensation extending upwards grew so intense and was so extraordinary as compared to anything I had experienced before that, in spite of myself, my mind went towards it, and at that very moment, it again disappeared.

I was now convinced that something unusual had happened for which my daily practice of concentration was probably responsible.

I had read glowing accounts, written by learned men, of great benefits resulting from concentration, and of the miraculous powers acquired by yogis through such exercise. My heart began to beat wildly and I found it difficult to bring my attention to the required degree of fixity. After a while, I grew composed and was soon as deep in meditation as before.

When completely immersed I again experienced the sensation, but this time, instead of allowing my mind to leave the point where I had fixed it, I maintained a rigidity of attention throughout. The sensation again extended upwards growing in intensity and I felt myself wavering; but with a great effort, I kept my attention centred on the lotus.

Suddenly, with a roar like that of a waterfall, I felt a stream of liquid light entering my brain through the spinal cord. Entirely unprepared for such a development, I was completely taken by surprise; but regained self-control instantaneously. I remained sitting in the same posture, keeping my mind on the point of concentration. The illumination grew brighter and brighter; the roaring louder. I experienced a rocking sensation and then felt myself slipping out of my body entirely enveloped in a halo of light.

It is impossible to describe the experience accurately. I felt the point of consciousness that was myself growing wider, surrounded by waves of light. It grew wider and wider, spreading outward while the body...appeared to have receded into the distance until I became entirely unconscious of it.

I was now all consciousness, without any outline, without any idea of a corporal appendage, without any feeling of sensation coming from the senses, immersed in a sea of light simul-

taneously conscious and aware of every point, spread out as it were in all directions without any barrier or material obstruction.

I was no longer myself as I knew myself to be, a small point of awareness confined in a body, but instead was a vast circle of consciousness in which the body was but a point, bathed in light and in a state of exaltation and happiness impossible to describe.

After some time, the circle began to narrow down; I felt myself contracting, becoming smaller and smaller, until I again became dimly conscious of the outline of my body then more clearly; and as I slipped back to my old condition, I became suddenly aware of the noises in the street, felt again my arms and legs and head, and once more became my narrow self in touch with my body and surroundings.

When I opened my eyes and looked about, I felt a little dazed and bewildered, as if coming back from a strange land completely foreign to me. The sun had risen and was shining full on my face, warm and soothing..."

Gopi Krishna's story is the drama of a simple, unsophisticated but extraordinary man. It needs no padding to make it romantic. There is romance enough in its simplicity and the honesty of the almost child-like confessions of the sage.

Gopi Krishna was born in 1903 in a two-room hut in Gairoo, a small village near Srinagar in Kashmir. His trials, triumphs, traumas and ultimate metamorphosis seem incredible, but for the testimony of men of unimpeachable integrity, reason and science.

In 1914, the family moved down south to Lahore where the boy had his early school education, followed by two years in a college. His family had a hard and trying time but Gopi Krishna found solace in intellectual activities. He was a voracious reader. When barely fourteen, he turned to science, philosophy, metaphysics and astronomy. At twenty, he found a petty Government job which helped the meagre family budget.

He was deeply influenced by the great thinkers and philoso-

phers of the past. But his rational and analytical mind soon discarded whatever seemed irrational and merely traditional. His mental curiosity led him to enquire into the rationale of everything, so much so that he almost became an agnostic, in his own words "a rank atheist and a violent heretic" full of doubts, questioning even the well-established dogmas of his own (Hindu) religion.

At seventeen, Gopi Krishna turned to the practice of Yoga "to verify individually the undemonstrable, central truths of religion". When nothing tangible happened in the next few years, he began to despair and to doubt Yoga itself.

But his many years of the disciplines of Yoga, of pranayama, of meditation, of concentration and control of the body through the various asanas ultimately brought a little peace and spirituality to the devotee.

As regards science, he concluded that "science was not fit to rule the domain where faith held sway, because science offered no satisfactory explanation for my individual existence or for the complex creation around me."

He feverishly sought rationality in religion. To quote him, "the unknown entity that inhabits human bodies is still enveloped in mystery, and the rational faculty, one of its inseparable possessions, is no less an enigma than the owner itself."

Many a time, his essays into the realms of the unknown brought him ecstacy and God-like happiness, but these alternated with deep despair, near-death exhaustion, mental imbalance and at times utter indifference to his wife and family.

The reason ? He had started his quest for the unknown without the guidance of a Guru and, therefore, did not know which of the three "channels" in the human body should be used to awaken his Kundalini.

According to ancient Indian belief, there are three channels which lead to the brain from the base of the spine. The central and correct channel is the Sushumna, through which the Kundalini rises; to its right is the very hot Pingala (or sun) path, and to the left, the cold Ida (or moon) path.

Gopi Krishna suffered agony to the point of near-insanity and physical lifelessness whenever the upward thrust from the spine to the brain took the wrong and fiery Pingala (or sun) channel.

Ultimately, rummaging through a mass of yogic literature, he learnt that the upward thrust of the serpent power should be only through the Sushumna channel. He then concentrated on the Sushumna and suddenly felt a sound, to quote him, "like a nerve thread snapping...a silvery streak passed through the spinal cord...pouring an effulgent cascading shower of brilliant vital energy into my brain, filling it with blissful lustre."

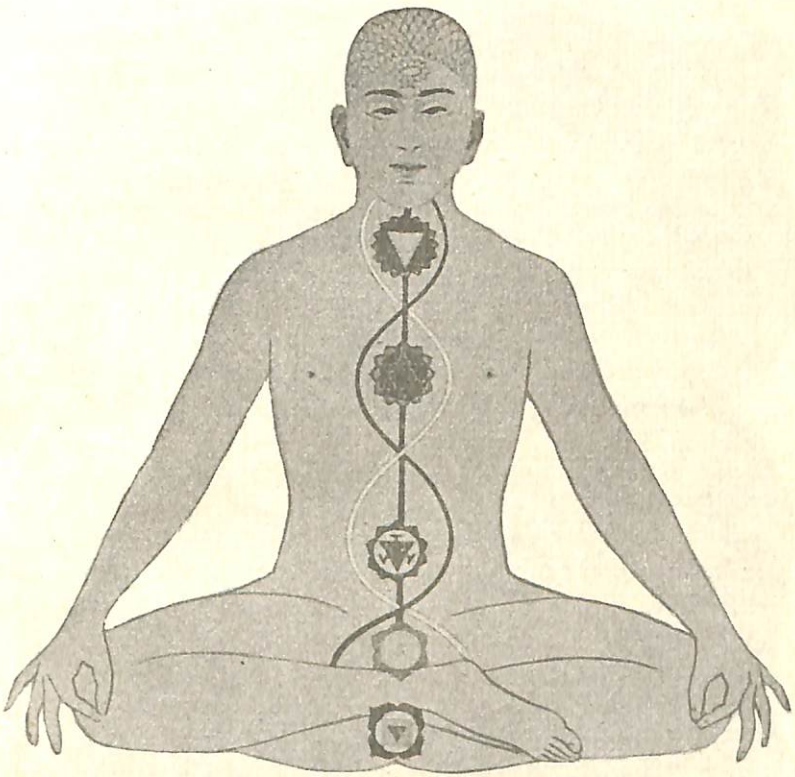
Gopi Krishna's agony was over. He fell asleep. When he woke up, his "head was still full with the golden radiance" and he "perceived a tongue of the golden flame searching my stomach for food and moving along the nerves lining it."

He had conquered. His many years of struggle and experiment, hope and despair had ended in peace, inner tranquility and supreme bliss. He now slept well "with the shining halo surrounding my head" and "enveloped in a radiant and soothing mantle of light." He felt his Kundalini had now been fully awakened and was streaming up through the right channel. To quote : "The halo in my head increased enormously in size after every spell of prolonged concentration."

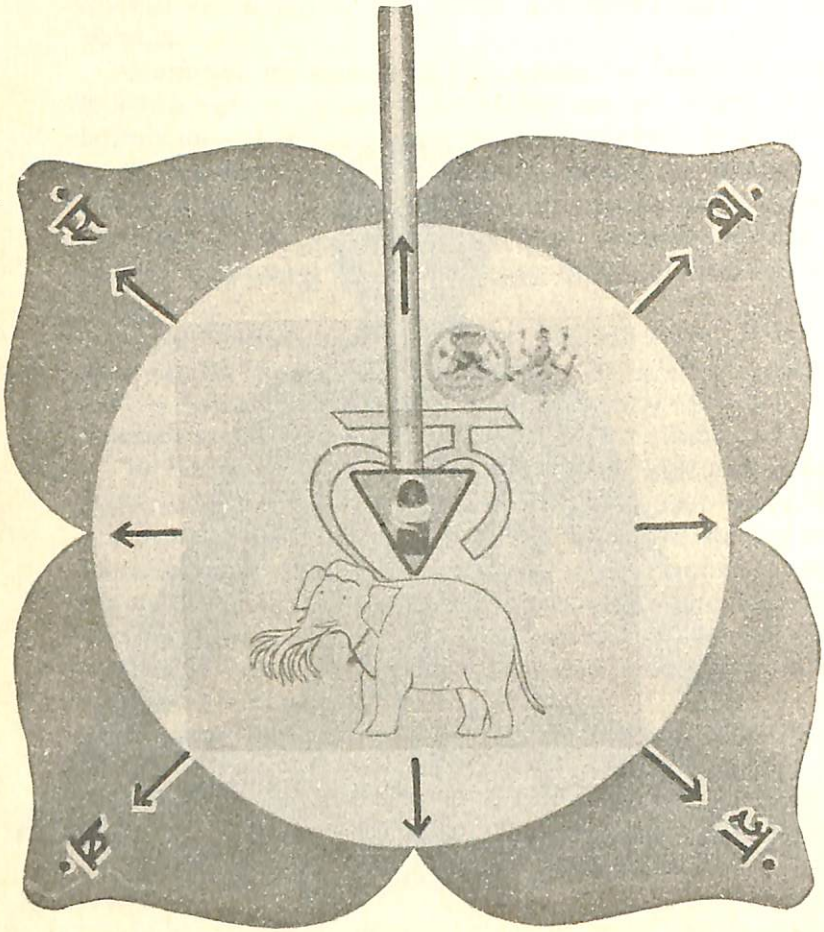
His final transition came in 1950 when he entered Cosmic Consciousness. Spiritual success of the highest kind was his —The Awakening of the Kundalini. This gave him a sense of unbounded happiness and unity with the all-pervading Cosmic Intelligence, freeing him from the desire for life and the fear of death.

In his own words, he was "able...to trace such a phenomenon to a marvellous, super-intelligent power in man...both illuminating and mystifying...and blissful."

Gopi Krishna does not claim any supernatural or occult powers for himself. He deals with his actual, subjective and personal experiences, like Thomas a Kempis, Tolstoy or Mahatma Gandhi. To awaken the Kundalini is to arouse and activise



Realization of the Brahman is to be achieved through meditation on the six Cakras, viz.: Muladhara, Svadhisthana, Manipura, Anahata, Visuddha and Ajna.



In the pericarp is Dhara-Bija inside whose Bindu is the Child Brahma. On the red lotus is the presiding Divinity of the Cakra, the Sakti Dakini. Inside the triangle are also Kama-Vayu and Kama-Bija.

the potential energy matrix in every human being. This mechanism is built within us all, the coiled serpent of Yoga, but very few use it.

The awakening of this hidden prowess resulted in an amazing phenomenon. From being a petty clerk, he now blossomed forth into "a many-splendoured being"—a poet, a linguist, an author and a man of letters : a metamorphosis that is incredible but true.

One unusual development was the sudden flowering of his latent poetic talents which seem to have lain dormant all the while. Once near the Tawai River, Gopi Krishna felt a mighty presence encompassing him and suddenly two lines of a beautiful Kashmiri poem poured out to float before him like a vision.

He started writing poems in Kashmiri : then, without any conscious effort by him, he found he could write verses in Punjabi and Urdu. At intervals he "invisibly" received a sort of mental signal that he would "receive" verses in Persian; then in German, French, Italian, Arabic and Sanskrit—languages he never knew nor learnt—and he did write verses in these languages !

To the materialistic and sceptical West, Gopi Krishna's subjective and super-sensory experience may seem fantastic and unusual to the point of disbelief. But he has come under the close, searching and scientific scrutiny of men of science and reason such as Weizsacker.

Recalling his meeting with Gopi Krishna, the well-known physicist says, "I could feel within me, the traces of his simple and good emanations for as long as one month afterwards."

"I believe", Gopi Krishna asserts, "that the voluntary arousal of Kundalini under satisfactory conditions and observed by competent investigators can furnish unquestionable proof of the existence of this centre in the body and its capacity to bestow psychic gifts, genius and cosmic consciousness."

And, finally, this one has almost a testamentary ring : "The transcendental experience," says the sage, "has been repeated so often that there is no doubt about its validity. It represents the upward climb from one rung of the ladder of Evolution to

another; from the lowlands of instinct to the height of rationality, from the earth-bound mortal to the heaven-kissed peak of Godhood."

IV

Technology of Kundalini

Kundalini Shakti or Serpent Power has been projected in this series as a powerful generating engine of high-grade Prana, that is, the embodied quota of cosmic energy in the human frame concentrated at the base of the spine in the region of the Life Force-producing genitals.

Its arousal and sublimation upwards provide the initiate with absolute control over the mind and the senses; according to Raja Yoga, such a person can master the natural forces and control the universe.

Hindu philosophy regards Prana as the source, cause and motive force behind the entire universe, including animate or even inanimate matter, In fact, as Dr. P.K. Mishra, retired Director of Health Services, New Delhi, points out in a very instructive letter to us, "matter is nothing but consolidated prana, a concept which goes beyond Einstein's theory that all matter is composed of subtle electricity."

Yoga masters have since times immemorial recognised prana as the link between the physical body and the super-physical cosmic energy responsible for the "mind-stuff" in man: and by means of Pranayama (holding the breath, in Sanskrit) and other yogic exercises, they utilised it to control and direct the physical body as well as its environment.

The sympathetic and parasympathetic nervous systems, the spinal cord, the reproductive outfit besides, of course, the brain are the repositories of this subtle but potent organic essence, sometimes likened to a formless electronic or wireless current in the human body.

Since the Vagus nerve is the main link between all of them, it has come to be regarded, rightly or wrongly, as either the

Kundalini itself or the Sushumna which is the principal channel of its upward flow.

According to the Tantras, the ascent of the Kundalini from the Muladhara Chakra at the bottom of the spine to the Ajnya Chakra between the eyebrows is a process of worldly dissolution on the journey to cosmic realisation. As the Serpent Power pierces chakra after chakra on its upward journey, the material world and its body concept recede farther and farther, dissolving into an ocean of consciousness, until their images fade away when it reaches the crown of the head, the "Throne of Brahma", in a blaze of illumination.

The significance is clear : to apprehend the infinite, one must cease to be finite. Only when consciousness is totally obliterated from its embodied prison of worldliness can one reach the highest state of Sat-Chit-Ananda—that is, Existence, Knowledge and Bliss Absolute.

Relating the Kundalini phenomenon to daily life, one can compare it to the forward-stroking steam engine that warms up, blows the whistle and heaves and puffs out of the station. It stops at various places to refuel, then continues the journey in its rhythmic way to arrive at the final metropolis of its destination.

Likewise, the Kundalini, when awakened from her coiled sleep at the base of the spine, streams up, in the form of conscious energy from one chakra lotus and shakti (allegorical description of the different plexus with their nerve clusters) to another, irrigating and fertilising them and refuelling itself with pranic fuel distilled from them, till it reaches its destination at the "Seat of Brahma" beyond the mind to establish the final link with cosmic consciousness.

Thus the gorilla in man becomes God, vindicating Kundalini Yoga as the evolutionary function of the reproductive system built into all living creatures by Nature. Here is the "missing link" of evolution that science has been vainly searching, stoking humanity forward and upward to the predestined goal of a new enlightened race of supermen.

What then is the technology of Kundalini arousal ? Here

we touch a controversial issue. Several yogis and scholars have already questioned our interpretation of the Serpent Power as a biological, evolutionary mechanism built into the human frame.

Dr. Mishra, for instance, interprets it as divine grace impossible for science to apprehend or engineer. With all respect due to this view, we hold to Pandit Gopi Krishna's more rational and scientific biological-evolutionary thesis since it was the latter that inspired this book.

Even Dr. Mishra concedes that Kundalini could be awakened through personal effort by Hatha Yoga, though he gives it third priority after (1) arousal by direct Divine Grace, and (2) through the Grace of a Master, and adds a further reservation that "not even one person in a million is likely to possess the necessary physical strength and vitality to accomplish the arousal through his own effort."

Hatha Yoga itself is fast coming to be considered a science even in the cynical West. Dr. Vasant G. Rele proves it to be so in his book *The Mysterious Kundalini*. And if one person in a million is likely to succeed in such self-directed evolution, surely the methodology of the achievement, if clinically researched and empirically demonstrated, could help a hundred, thousand, maybe even ten thousand, to follow his example.

Vivekananda himself appears to think our way. "Whenever there is any manifestation of what is ordinarily called supernatural power or wisdom", he asserts, "there must have been a little current of Kundalini which has found its way to the Sushumna."

Swami Narayanananda goes a stage further to assert that, "whenever there is a partial rising of the Kundalini Shakti in a person, he may resume the work through which it was awakened with a stronger and more zealous effort. One must try to awaken the Shakti fully with the help of the mind by use of will power."

Narayanananda prescribes several precise Pranayamas for Kundalini arousal in his book *The Way to Peace, Power and Long Life* (N. K. Prasad & Co., Rishikesh, U.P.). Similar

concepts of Kundalini technology can be found in the manuals of the ancient Yoga masters as well as modern savants like Aurobindo Ghosh and Gopi Krishna.

As such Kundalini arousal can be a biological phenomenon. Only science has to break through the dogma of blind reason before it can grasp the wonderful world of the supernatural. The latter has historically dumbfounded the scientist by transforming the metaphysics of yesterday into the physics of tomorrow.

More things are wrought in heaven and earth than science and reason can dream of. How else can one explain the mystery of the evolution of the human embryo in the mother's womb ? Or that of the compulsive force that evolves the hopeless baby into a wilful toddler ? Yet the Yoga manuals of old have rational explanations for them in terms of their own Kundalini Science, to which we shall return anon.

Mysteries surrounding the reproductive system are more or less identical to the "missing links" of the more mystifying evolutionary design.

Kundalini—the pranic bridge between mind and matter, God and man—may well be the evolutionary cause of creation as well as procreation. That is why the ancient sages seated this Goddess in the sexual region of the Muladhara Chakra, and left it to the initiate to sublimate sex energy into the highest form of Prana Shakti to feed the mind.

Freud, and his brother psychologists came half way to the realisation of this fundamental truth when they evolved the concept of "sublimation of the Libido", but their discovery was left hanging in mid-air by their failure to take it to its logical conclusion with the acceptance of the fact that the human semen and ovum which carry the seeds of reproduction, can also be used by the process of sublimation, or reversal of sex power, as the fuel for evolution to a higher mental and physical condition.

According to Kundalini Yoga, the human mind and body evolve from just one drop of semen. This assumes the form of a bubble in the womb. The bubble forms into the embryonic

"mind-stuff" of the unborn infant, and the rest of the body grows by way of an extension of the head.

This theory establishes the organic connection between the mind and the body as well as the control of the creator—mind over its creation—body. Yoga manuals see them as Brahma and its Shakti residing in Sahasrara, the upper cerebrum. Here Brahma and Shakti live in unison as part of Paramatma, the Supreme Intelligence, true to man's total nature. This is the origin of Kundalini Shakti.

The child is blessed with a complete union of Brahma Shakti or Shiv-Shakti. "So-ham : Ham-sah"—"I am He : He is I, as the scriptures report Shakti telling Brahma or Shiv. Hence the image of the child as Father of the Man immortalised by Wordsworth in his "Intimations of Immortality".

As the infant grows, these intimations become mortal and earthbound. Following the cosmic pattern of creation, the embodied Shakti divides from Brahma to descend from the mind down the body. In this process, it loses its subtle property to develop grosser forms and create more earthy elements —that is, from the mind to Ether, Air, Fire, Water and finally earth.

Having created the Mind at the Ajnya Chakra (the opthalmic plexus between the eyebrows), Shakti comes down to the Vishuddhi Chakra (pharyngeal plexus), where it creates the Akash, or the Ether element; next to the Anahata Chakra (cardiac plexus) to create Air; then to the Manipura Chakra (solar plexus) to create Fire; further down to Swadisthana Chakra (prostate plexus) to create Water; and finally to Muladhara Chakra (sacral plexus) to create the Earth element.

Here, at the base of the spine, it resides in the form of Kundalini Shakti, the vital centre of all physical and mental energy.

In its descent, Shakti leaves behind certain energies or subshaktis at every chakra, but without its presence at these nerve centres the potential remains dormant. It is only when Kundalini is aroused and its basic Shakti streams upwards that these latent energies are awakened and the mind becomes conscious

of them.

The ascent or descent of Kundalini Shakti affects the powers and functions of the mind. The object of Yoga is to arouse the dormant Serpent Power and send it up to be united with Cosmic Consciousness.

The mechanics of the arousal and ascent should be self-evident from those of its descent. The process has simply to be reversed. The Kundalini has to be aroused from the Muladhara and forced upwards, breaking open the different chakras and absorbing the kinetic powers with which these energy centres are charged, to finally reach the source of creation, as it were, in the Mind,

The process of reversal begins at the Muladhara Chakra, from where the Shakti flows up to its destination at the crown of the head via the Swadisthana, Manipura Anahata, Vishuddha and Ajnya Chakras, till it reaches the Throne of Brahma, and the self is merged in an ocean of consciousness to achieve Supreme Bliss in the Brahma-Shakti reunion.

The spiritual illumination compared to the light of a thousand suns brought about by the awakening of the inactive grey cells as a result of the flow into them of the super-sensory electric current of Prana Shakti is described by the Yoga masters, as Turiya or the Fourth State of Consciousness—that is, a fully developed cerebral cortex, in the terminology, of science.

Mastery of Kundalini Shakti enables the yogi to master life and the universe with powers over the invisible forces of Nature described as supernatural or miraculous.

These can be listed as the siddhis of genius, prophesy, clairvoyance and clair-audience, astral projection, levitation, freedom from disease and death, psychic healing, the ability to transmute metals, materialise at will in any part of the world, live in eternal youth, make oneself lighter than the lightest substance or heavier than the heaviest, become as large or small as one pleases, render oneself invisible, command all objects, even overcome the bonds of Karma by cutting asunder the chain of birth and death and thereby become exempt from rebirth and suffering.

Such is the vision of the superman of tomorrow that Kundalini Yoga brings within the grasp of humanity, if only the "missing link" of evolution, known to the ancients and practised by them, can be rediscovered and organised into the technology of parapsychological science.

As we shall show in the next chapter, this feat, telescoping millennia of evolution by so-called natural selection into one single lifespan, can be performed by means of yoga disciplines and psychosomatic exercises, particularly by reversal of the sex operation.

One can almost feel the cynical, mocking ridicule of science at such claims on behalf of Kundalini Yoga. Nevertheless, by way of answer, India can provide the living example of a hundred, maybe a thousand or more, Godmen known, witnessed and proven as capable of performing one and all of these miracles.

There are a dozen biographies of Satya Sai Baba by Indian as well as foreign disciples attesting to this fact. Nor are these the wonders of an era in which science is rediscovering its forgotten psychic and psychokinetic expertise, for the secret of this prime Law of Nature has been known to India for the past five thousand years and more.

V

Scientific Basis of Prana Shakti

यत्र पश्यति चात्मानं नित्यानन्दं निरञ्जनन् ।
मयैक्यं स सहयोगो भाषितः परमः स्वयम् ॥

When one perceives his own self, ever blissful and unstained, and unites with Me, that indeed is called the great Saha-Yoga.

The only roadblock in the way of putting Kundalini Shakti to a scientific test is Science's stubborn refusal to accept any phenomena which go beyond its frog-in-the-well mentality. To enable scientists to see the light, Gopi Krishna has projected Kundalini Yoga as a biological, evolutionary process in the form of a workable field theory covering psychic phenomena for scientific investigation.

In fact, he seeks to heal the split between science and religion by offering the first testable field theory of psychophysiological relationship between mind, body and cosmos, which opens up possibilities for the investigation of consciousness and the cosmological forces of life.

Fortunately, not all scientists are blind to the prospects of such a stupendous breakthrough. As we have noted, Dr. Lee Sannella and his group working in Berkeley, Calif. (USA) have not only investigated but defined and extensively documented a

new clinical entity they describe as "the rebirth process" in a monograph entitled "Psychosis or Transcendence ?".

This group has submitted several cases of schizophrenia, manic-depression and like mental aberrations to intensive clinical investigations to discover that the majority of them are sane men and women in the process of a higher mental evolution than normal people whose psychosis has been caused by "premature and imbalanced release of titanic inner forces".

The development is more akin to the "re-birth" process than any mental sickness as such; and the Berkeley medical group has designated it the "Physio-Kundalini complex".

Such was the traumatic experience of Gopi Krishna and other evolved persons in the process of "re-birth" via a semi-awakened or morbidly active Kundalini. The mental cases which came under the observation of Dr. Sannella and his colleagues were, however, fortunate in having psychiatric expertise with knowledge of Kundalini Yoga to help them out of their psychosis in a gentle and competent manner.

"The Kundalini force arises spontaneously from deep within the mind and body", they conclude. "It is apparently self-directed. Tension and imbalance thus result, not from the process itself, but from conscious or subconscious interference with it. Helping the person to understand and accept what is happening to him may be the best that we can do. These people, though confused, fearful and disoriented, are already undergoing (Kundalini) therapy from within, that is far superior to any that we yet know how to administer from without. We should approach them humbly and learn from them."

This revolutionary medical therapy, if applied to the inmates of mental homes, would surely discover a simple psychiatric remedy which would cure a large number of them and maybe, put some on the evolutionary road to higher consciousness. The medical profession's criminal ignorance of Kundalini Yoga and the Serpent fire it arouses may well be condemning the saner among us to clinical insanity. To those who scoff at this old Hindu theory of spiritual evolution we

strongly recommend a reading of Dr. Sannella's rewarding monograph.

The Sannella programme provides a pilot for the larger enterprise undertaken by the All-India Institute of Medical Sciences. We have already referred to the project initiated by AIIMS. In a paper on the "Importance of the Project", Dr. S.K. Manchanda, its Director, writes :

"The Kundalini concept offers a hypothesis of brain functions to explain these phenomena (extraordinary powers and psychoneural entities called mental disorders). Research in this field may further strengthen the concept of psychoneural entity leading to an understanding of the brain mechanism as an integrated system based on the principles of evolution. These may even unravel some newer dimensions of the energy spectrum to which the nervous system may have acquired an extra-special sensitivity.

"The proposed research may lead to a better understanding of various psi-phenomena as also of the neural mechanisms by which the redundancy of brain is mobilised for creative work and faster learning. It is likely that we may arrive at predictable techniques which when practised may lead to the acquirement of such mental faculties."

We have a large number of similar medical and scientific opinions borne out by researches in the human psychosis to show that Kundalini Yoga and its power mechanism of Prana Shakti are verifiable biological phenomena. There is also evidence that the ancient civilisations of India, China, Tibet, Persia and Egypt regarded these psycho-physiological powers as an established natural Law with a methodology for their practice familiar to them.

They regarded Prana Shakti as the Life Force, the embodied form of a super intelligent cosmic energy responsible for all living phenomena and the Kundalini as the mechanism of its operation in the central nervous system.

According to Indian Yoga science, Prana is a primal cosmic energy outside the electro-magnetic spectrum and other natural power systems known to official science. The spinal cord, with

the reproductive equipment at the one end and the ventricular cavity of the brain, at the other, are the repository of this Life Force in the human body. Here it exists in every cell, vein and nerve as the body's link to universal consciousness.

When stimulated through certain Yoga disciplines, Prana Shakti can be activised to enable the human mind to reach higher dimensions of consciousness and obtain powers over the invisible and unknown forces of nature.

Prana, therefore, is the controlling intelligence behind the universe, and Kundalini is the mechanism of its operation in the human frame for the evolution of the mind. The two are connected by an invisible channel resembling wireless which Yoga-adepts describe as the "Akasha material of the body".

According to them an Astral Body which is an exact duplicate of the physical body composed of a powerful ethereal substance surrounds the human frame like a sheath.

Dr. V.G. Rele explains this phenomenon. "The Akasha body is neither mere matter, nor mere force. It is composed of very fine matter but far more tenacious with a higher rate of vibrations than any known matter. This Akasha material of the body. in the science of theosophy, is descriptive of the supersensible substance supposed to pervade all space and enter into all bodies; and it is the outer body that is formed out of this substance which is called the Astral Body".

This hoary Indian theory today stands dramatically confirmed by the staggering discovery of a "fifth state of matter" named Biological Plasma or Bio-Plasma by Soviet scientists. The latter is a modern biological name for the Prana or Bio-Prana of Indian Yoga manuals.

Hitherto science knew of four states of matter : solids, liq uids, gases and plasma. Plasma is a gas stripped of all electrons in the nuclei of its atoms. It exists only in outer space, but can be produced at very high temperature in physical laboratories.

In 1944, Soviet physicist V.S. Grischenko detected for the first time the existence of a fifth state of matter—Bio-Plasma that is Prana—actually present in living organisms.

According to Prof. Grischenko, bio-plasma consists of ions, free electrons and free protons—that is, sub-atomic particles which exist independent of nucleus. It is highly conductive and capable of accumulating, transforming and transferring energy to another organism. It is concentrated in the human brain and the spinal cord. It can span immense distances or cover space with lightning speed; and so is related to telepathy, psychic and psychokinetic phenomena.

What can this bio-plasma, in the exact details of its concentration in the brain and the spinal cord, be if not a scientific equivalent of the old Indian concept of Prana Shakti ? And what else can its telepathic and psychokinetic powers imply except the siddhis of Yoga literature which can be aroused by the Kundalini to invest the adepts with miraculous powers ?

For all we know, the Russian scientists in their quest of space technology may have rediscovered the vital biological and evolutionary role of the Serpent Power.

Since the discovery Soviet science has made stupendous progress in the bio-plasmic field. In their epochal experiments the Russians have used some of the world's most sophisticated instruments. Among them is a high voltage photographic process consisting of electronic microscopes, closed circuit television and motion picture technique developed by S.D. Kirlian and V.K. Kirlian.

Named after the Kirlian brothers, the radiation-field photographs revealed what the Soviets call the "Kirlian Aura". This comes close to Prof. Grischenko's concept of bio-plasma and its Indian equivalent of the Akasha (Astral) Body with its pranic sheath. This is a physical breakthrough of prodigious significance by science into the world of the ethereal unknown.

This remarkable discovery or more correctly, re-discovery of Kundalini science known to the Indians some five thousand years ago is vindicated by an authoritative research paper by Dr. V.M. Inyushin, Ph.D., Director of the Bio-Physics Laboratory of the Kazakhistan State University in Alma-Ata, near USSR's famed space centre.

The paper reveals that by a highly specialised and laborious

method using the extremely sensitive Kirlian photographic process on rabbits, and later on, on humans, the Soviet scientists have been able to photograph bio-plasma as well as its field or sheath, around the body.

The Kirlian photographs show that bio-luminiscene is caused by bio-plasma. The bio-plasma has shape and is polarised.

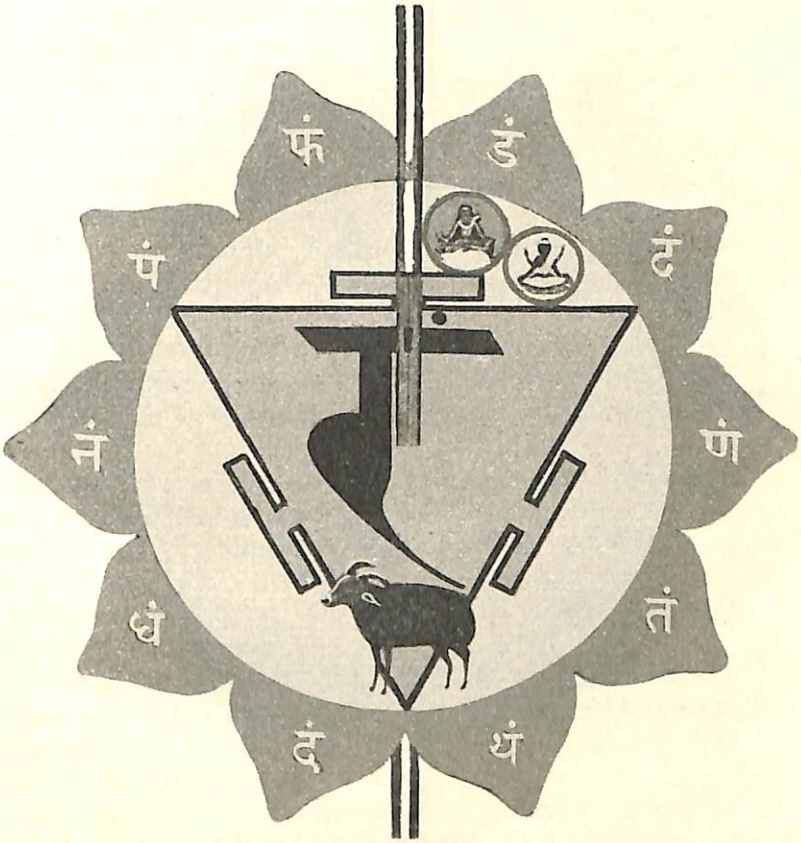
The experiments prove that (1) the plasma is most intense in the brain; (2) the spinal cord with its nerve cells is a centre of much bio-plasma activity; (3) it is strong in the back of the solar plexus and the finger tips; (4) the nerve centres have more plasma than the blood; and (5) the eyes are a source of intense radiation (which explains why a hypnotist gazes intensely into his subject's eyes, thereby radiating his thoughts and imposing his will on the subject).

Dr. Inyushin explains : "In our laboratory we have proceeded to conduct experiments to determine whether or not bio-plasma (that is, Prana Shakti) actually exists.

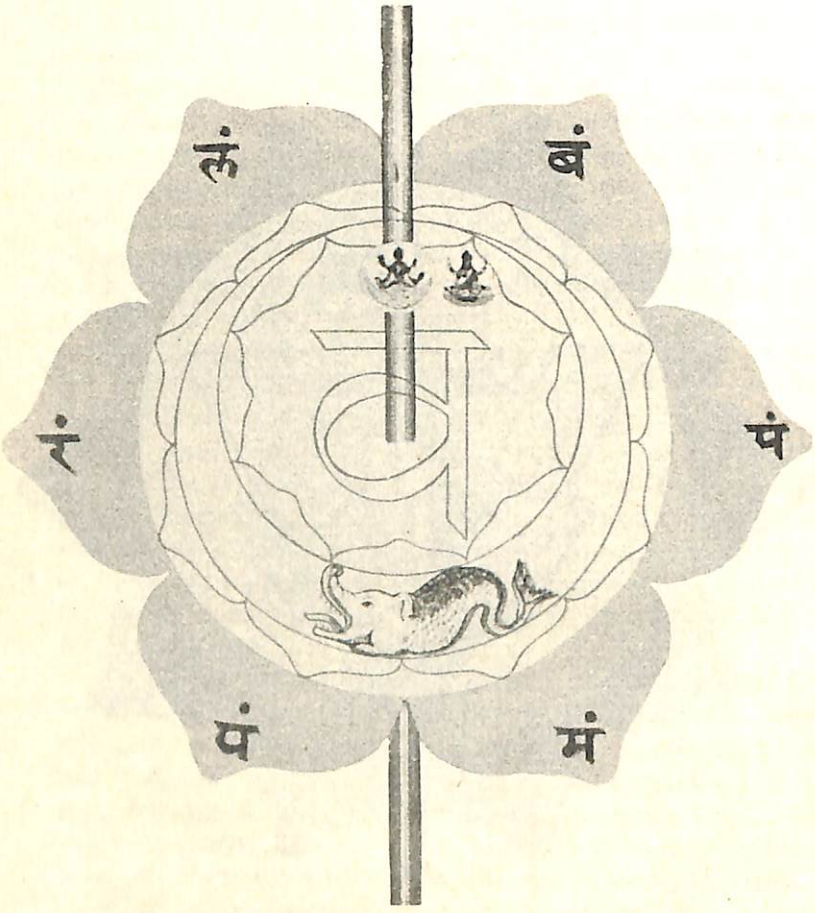
"We know that every living organism is a system that radiates energy, thus creating a field (Astral Body) around itself. But we know little about the organism's energy network, especially during telepathy when two organisms appear to interact at a distance so great that the phenomena cannot be explained adequately by conventional means (siddhis of Kundalini Yoga).

"A living organism can be described as a biological field or bio-field, being a region consisting of lines of force which affect one another. The bio-field has a clear spatial formation and is shaped by several physical fields—electrostatic, electromagnetic, acoustic, hydrodynamic, and quite possibly others still inadequately explored. It is likely that bio-plasma represents one of the fields within the bio-fields of living organism.

"Detailed investigations were carried out with human beings in various psychological and physiological states. It was found that the centre of the spinal cord with its large clusters of nerve cells (Chakras, through which the Kundalini rises), seems to be a centre of bio-plasmic activity.



Within the triangle of this Navel Lotus is the Bija of fire on whose lap is Rudra. On the red lotus is the Sakti Lakini.



Inside the pericarp of this Cakra is Varuna-Bija on whose lap is Visnu.
On the red lotus is the Sakti Rakini.

"Bio-plasmic activity was found to depend, in part, on moods. Artists for example demonstrated a very bright corona (higher state of consciousness) when thinking of painting. A depressed person often has a very thin corona which contains several dark spots.

"In spite of the relative stability of the organism's bio-plasmic field, a significant amount of energy is radiated into space by means of bio-plasma. This may occur in the form of 'microstreamers' or 'bio-plasmoids'. Micro-streamers are channels of bio-plasmic particles forming through the air while bio-plasmoids are fraguents of the bio-plasma, which have broken away from the organism (the subtle channel connecting cosmic consciousness with human consciousness).

"It is possible that the Kirlian photography process facilitates the development of micro-streamers and bio-plasmoids which can be captured on film. These may also be involved in telepathy, psychokinesis, and other instances of distant interaction among organisms (the effect of Kundalini Shakti which gifts man with higher consciousness and supra-natural powers)."

Another famous scientist, Prof. Wilhelm Reich of Germany, also supports the Indian theory of the existence of a "Pranic Body" by way of a duplicate of the human organism. He calls it "Orgon" a bio-electrical energy of bluish colour. This is the "Aura" of Reich's "Orgonistic field" which surrounds every individual organism.

The blue tint tallies with the blue gods of Hindu religion, Krishna and Vishnu, said to be embodiments of Kundalini power together with Gayatri, always projected in the blue colour of the Akasha Body.

Presenting the Soviet discovery to American scientists, Sheila Ostrander and Lynn Schroeder write, "the Soviets appear to have evidence that there is some sort of energy matrix in all living things, some sort of unified invisible body or luminescence penetrating our physical body...The scientists peering through the eye-piece of their electron microscope saw in the silent high frequency discharge something once reserved

only for clairvoyants. They saw the living 'Double' of a living organism in motion...

"What was this double ? It was a whole unified organism in itself. It acts as a unit, they said; and as a unit the energy body gives off its own electromagnetic fields and is the basis of biological fields.

"The bio-luminescence visible in the Kirlian pictures is caused by the bio-plasma...One of the distinctive features of this vibrating, colourful energy body in all living things, according to the Kazak scientists, is that it has a specific spatial organisation. It has shape. It is also polarised."

The American observers' conclusion : "This bio-plasmic body is also a primary object of observation in the heightened states of consciousness induced by an awakened Kundalini. In fact, for the first time consciousness now becomes awakened of its own subtle world."

Once the Kundalini is awakened, the individual consciously visualises and commands this bio-plasma or prana sheath around the physical body. He establishes a pipeline to the unknown invisible world of Cosmic Intelligence and is able to control the mysterious forces of Nature. He becomes Shakti, Shiva, God.

Here is scientific evidence of what approaches the ancient Indian discovery of Kundalini Power, coming strangely enough from a country committed to Marxist dialectical materialism. Surely India, which has excellent relations with Russia, can collaborate with Soviet science to complete this epoch-making re-discovery of the great secret which lies hidden in the pages of the Vedas, Puranas and Tantras as well as the manuals of the old Yoga masters.

VI

Sunburst of a thousand suns

स्थूलं सूक्ष्मं परं चेति त्रिविधं ब्रह्मणो वपुः
स्थूलं शुक्रात्मकं बिन्दुः सूक्ष्मं पञ्चाग्नि रूपकम् ।
सोमान्लकः परः प्रोक्तः सदा साक्षी सदाऽच्युतः ।

The corpus of Brahman is three-fold—the gross, the subtle and the transcendental. The gross is represented by the germinating seed (of all species) : the subtle is in form of five-fold fire (sacrifice) and the transcendental is Soma—an Eternal witness and Unwaveringly Rooted.

Ours is an age of death and re-birth, crucifixion and resurrection, though not in the strictly Christian sense. What Jung wrote of the dissolution of the Roman Empire holds true of today's Western civilisation : "When one principle reaches the height of its power, the counter-principle stirring within contains in its darkness the germ of a New Light".

The "counter-principle" is projected in our time by the thousands of young men and women, orphans of an opulent society, who have dropped out of the rat race of its gross materialist culture. The vast hordes of hippies today wandering India in search of spiritual salvation perhaps constitute the vanguard of the New Light.

Whether they be exhibitionists of the Krishna or some other cult, or addicts to pot, LSD and like aberrations, the intima-

tions of the Occult and quest for the Cosmic that have drawn them to this ancient land of buried Yoga treasures carry stupendous spiritual significance.

The sudden revival of a cynical world's interest in para-normal and extra-sensory phenomena also attests to a universal hunger for supernatural knowledge beyond the ken of earth-bound science and mind-shuttered reason. More things are wrought in heaven and earth than Horatio dreamt of; never was this truth more evident to mankind than today.

Sri Ram Krishna urges us to let the lotus of our soul bloom and collect the honey of spirituality so that the bees would of themselves flock to us. Today this truth stands reversed. The bees are flocking to us in their thousands and tens of thousands from all over the world, but where is the honey of spirituality ? It is either locked up in the minds or ashrams of a few saintly sages or debauched in the spiritual underworld of fake sadhus.

The result is the disenchantment of the would-be adepts from the West seeking morbid or erotic diversions. That is one among many reasons why Pandit Gopi Krishna and his disciples in the Kundalini Research Centre want the ancient Indian science of Prana Shakti to be re-discovered, clinically tested, empirically proven and re-established as a scientific Law of Nature with a methodology and technology of its own.

Man's deep, subconscious urge for God has been frustrated in many ways. Science apart, even Religion has sought to separate Man from God. God has been extricated as it were from the Kingdom of Heaven *within* Man to be installed in a Heaven of fiction somewhere in Space for purposes of long-distance worship. Such false dichotomies upset the very balance of Nature and diminish the totality of Man. Hence the craving in Man's innermost depths to return to the source of creation, the inward home, from which he has been exiled.

"The conscious division and separation of the self from the divine being, the object from the subject, which is the normal condition of unregenerate humanity", wrote Dr. Sarvepalli Radhakrishnan of Kundalini-arousal, "is broken down...A lightning flash, a sudden flame of incandescence, throws a

momentary but eternal gleam of life in time. A strange quietness enters the soul, a great peace invades the being. The vision, the spark, the supreme moment of unification or conscious realisation, sets the whole being ablaze with perfect purpose. The supreme awareness, the intimately felt presence, brings with it a rapture beyond joy, a knowledge beyond reason, a sensation more intense than that of life itself, infinite in peace and harmony".

How like this reads to Gopi Krishna's description of the awakening of his own Kundalini. Indeed, Hindu philosophy sees God as part of Man : "All the gods are within; we have to reincarnate them".

So Krishna accompanies the warrior Arjuna as his divine charioteer to appease the latter's craving for God-sight with a manifestation of "those hundred thousand thousand shapes clothe my mystery" :

All the splendour, wonder, dread
Of His vast Almighty-Head.
Out of countless eyes beholding,
Out ofcountless mouths commanding,
Countless mystic forms enfolding
In one Form; supremely standing
Countless radiant glories wearing,
Countless heavenly weapons bearing,
Crowned with garlands of star-clusters...shedding
Blinding brilliance; overspreading—
Boundless, beautiful—all spaces
With His all-regarding faces;
So He showed ! If there should rise
Suddenly within the skies
Sunburst of a thousand suns
Folding earth with beams undeemed-of,
Then might be that Holy One's
Majesty and radiance dreamed of !

Thus was Arjuna blessed with an experience of Man's total nature that is God with the whole universe enfolding its majestic diversity "into one vast shape...viewed and blended

one body—subtle, splendid, nameless''—that is, The Universal Mind, Cosmic Energy, Supreme Intelligence of the Yoga manuals.

This Cosmic Presence is God, the supreme and only reality of life to old Indian science and philosophy. It pervades the universe in the subtle form of Prana; and since Man is part of the universe, the pranic-force exists, also, in all the tissues and substances of the human body.

Gopi Krishna describes Prana in a forthcoming book, *The Dawn of a New Science*, as follows : "Surrounding and permeating the gross tissues of the body, a living electricity, acting intelligently and purposefully, controls the activity of every molecule of living matter. It carries the life principle from one place to the other, energises, overhauls and purifies the neurons, and maintains the life-giving subtle area of the body much in the same way as blood-plasma maintains the grosser part.''

As already noted, within recent times Russian scientists, followed by their American and European counterparts, have re-discovered Prana as Bio-plasma, the fifth state of matter. They have also indirectly vindicated Kundalini Yoga as Nature's subtle link and lever between embodied human consciousness and Cosmic Intelligence, which has the power to transform Prana, or Bio-Plasma, into psychic energy.

This makes it possible for man to draw upon this vast thermal Life Force for his individual or collective evolution and achievement.

In an article entitled "Secret of the Ages'' in the *Kalpana* (Allahabad), Muriel Buchanan has a simple prescription for those who would partake of the Universal Intelligence :

"Call your wandering thoughts to a peaceful centre within the mind, place your reliance on the Supreme Power which you feel flowing to you from the unseen, and use your will only to direct that power, as it plays through you, in the same way that you would steer a boat that is moved by the wind. You will gain increasing power to draw from the limitless supply in proportion to the force of your demand. Keep in mind the

idea that you are a magnet drawing from the universe all things necessary for happiness. Persistent, silent demand of the Infinite for positive, imperative thoughts, for abundant energy, for enthusiasm, determination and courage, if held in mind with unwavering confidence, will bring you the desired response."

This is one way of commanding the genii of Prana Shakti to serve human will and purpose. It has behind it the authority of Aurobindo Ghosh and his school of Yoga. Swami Narayanananda prescribes Kundalini awakening through Pranayama, the regulation and control by retention of Prana, with mind-and-will concentration upon the cerebro-spinal system to rouse the dormant Serpent Power and draw it upwards through the various chakras to the "Seat of Brahma" atop the head.

Gopi Krishna recommends the hoary yogic practice of Urdhva-reta—that is, reversing the sexual process to sublimate the male semen or female ovum into subtle psychic energy, and make it stream up to irrigate and evolve the human mind to higher consciousness.

This exercise, mentioned earlier, has been criticised by some readers as impossible, even repulsive and vulgar. Nevertheless, it has the sanctity behind it of highly evolved persons like Mahatma Gandhi and Swami Vivekananda. It provides the only rationale for the doctrine of Brahmacharya.

Gandhiji himself invited criticism from the ignorant because of his controversial practice of sleeping between two women at night with his sex in complete control and sublimation.

Vivekananda also provides it with the highest spiritual sanction : "The human energy which is expressed as sex energy, in sexual thought, when checked and controlled easily becomes changed into Ojas, and as the Muladhara guides this, the Yogi pays particular attention to that centre. He tries to take up all this sexual energy and convert it into Ojas."

As Swami Narayanananda concludes in his study of "Sex-Sublimation", the sex energy instead of being allowed to take the form of gross pleasure must be checked and converted into the great mental energy called Ojas Shakti. If a man or woman

observes strict Brahmacharya in thought, word and deed continuously for twelve years, a particular nadi (nerve) called Medha Nadi develops on the front side of the body. With the development of this nadi, one gets the "sixth sense" by the aid of which one can know all the events of the past, the present and the future. With the establishment of this nadi, one can easily attain God-realization.

The criticism that this practice is physically impossible is repudiated by Hatha Yoga, adepts in which provide examples of such extreme nature as their capacity to use the sex organ at human will to suck in water or milk. This takes the liquid into the urinary bladder, as also happens in retrograde ejaculation following neurological disorders.

This feature of Kundalini Yoga needs to be stressed because of the evolutionary as well as reproductive potency of the sex organs which Yoga considers to be the repository of Shakti. If Kundalini is the "Grand Potential" of Arthur Avelon, then its main function is that of evolutionary potency.

According to Dr. Weizsacker, in animals Kundalini functions directly by way of sexual reproduction. Chromosomes are passed on from generation to generation through the reproductive cells. In that sense, animals have the material force of evolution located in their genitals. So far as humans are concerned, besides its reproductive potency, it evolves them to higher consciousness.

The development of consciousness is nurtured by the sexual powers of Kundalini Shakti. In fact, this is responsible for the transmutation of the ape into man just the same as it might hold the master key—"the missing link"—of the next stage of evolution of man to God or Supreme Intelligence.

This brings Gopi Krishna's thesis of the fundamental importance of sexuality in the formation of consciousness in conformity with the Freudian doctrine of sublimation of the Libido. Weizsacker appears to agree with the conclusion that unlimited sexual potency in man serves the purpose of creating a reservoir for the nourishment of evolution. "Sexuality may serve evolution in reproduction as well as in the heightening of con-

sciousness", he comments on Gopi Krishna's theory.

This conclusion is of stupendous import not merely because it initates a revolutionary theory of evolution, but for the reason that it is open to clinical examination. In fact, Gopi Krishna has put his own highly evolved person at the disposal of Science for such investigations.

Once the theory of the reversal, or sublimation, of sex potency becomes a physiological possibility, it naturally and inevitably exposes itself to scientific confirmation or repudiation.

If the biological substance of the sexual fluid and its transformation into Pranic or Bio-Plasmic radiation can be observed and verified under rigid laboratory conditions, and if it can be established that this subtle essence can stream upwards from the reproductive organs through the spinal cord to the brain, then the observation can be repeated until the Law is formally recognised.

This phenomenon can be verified by means of spinal tap at the time of its occurrence. From Gopi Krishna's own vivid description of his Kundalini arousal, it is clear that the process drastically changes the normal biological rhythm of the body.

The latter is transformed into a miniature laboratory of Prana Shakti working at feverish speed round the clock. The composition of the blood undergoes radical transformation; so do the metabolic processes of the body; so do sexual potency, the pulse rate and activity of the heart and other internal organs; and so do digestion and similar processes. These can be objectively studied and verified.

"Prana is not necessarily incompatible with our own physics", Weizsacker argues. "Prana is spatially extended and vitalising. Hence, above all, it is moving potency. The Quantum Theory designates something not entirely remote from this phenomenon."

Dr. Wilder Penfield, a renowned American neurosurgeon, adds his own contribution to this theory in a Princeton University publication, *The Mystery of the Mind*: "The mind is peculiar...It has energy. The form of that energy is different from known electrochemical energies".

This is precisely what Russian scientists have confirmed and even substantiated with photographs of their Kirlian Aura already noted. "The living double of a living organism in motion" of the Soviet discovery is none other than the Akasha or the Astral Body of Yoga science.

Now that its existence appears to be widely accepted, this bio-plasmic body could be made the primary object of observation and verification in higher states of consciousness induced by an activised Kundalini, as in Gopi Krishna's case.

All of which shows that the human race has arrived at the flash point of a re-discovery that would enable it to control the natural forces which have hitherto awed him with the bogey of the supernatural.

Kundalini, that is the Serpent Power deep within man, is again about to help mankind to the fruit of the ancient Tree of Knowledge so that they may command the known as well as the unknown forces of Nature and become the Masters of their Destiny.

Testaments of all religions and philosophies have prophesied that some day Nature would re-discover its unity with God and Man would be the vehicle of this return to the Source and Cause of Life. But the Deus ex machina, the God in the machine, of this final phase of the evolution lay hidden in the spiritual depths of our ancient land, till Gopi Krishna and his Kundalini Research Centres all over the world re-discovered it to challenge Science to accept or reject this almighty Law of Nature.

Never was Time or History riper for such a revolution. Gopi Krishna is not alone among the prophets who see a nuclear catastrophe overtaking the human race. May be, here also, the nuclear Formula of Death having reached the height of its power, has countered it with a greater Formula for Life, for Kundalini Shakti alone can provide the world with a new leadership capable of taming the nuclear bomb and harnessing it to constructive, life-giving projects.

The Kundalini project we have been advancing can alone provide the New Light in "the sunburst of a thousand suns" felt by the elect who have experienced Cosmic Consciousness.

VII

Kundalini project to save the world

In a desperate bid to save humanity from the nuclear catastrophe he sees coming, Pandit Gopi Krishna has appealed to the nations of the world to pool their resources for the giant undertaking of a Kundalini Project to outmatch the notorious Manhattan Project which resulted in the development of the Atom Bomb. "The Kundalini Project will not only exceed it in magnitude, but also excel it by far in the harvest gained and will undo the evil which the Manhattan Project has done," he declares in a long, inspiring statement issued from Zurich which sounds the trumpet of a prophecy.

The gift of clairvoyance enables the sage to foresee the holocaust overcoming humanity in the last quarter of the century. This fatal quarter, prophesied as the Kali Yuga, the fourth and most disastrous of the world's time epochs, in Sanskrit literature, is already upon us : 1976 may well toll the bells for the final great war of nuclear annihilation. Like the hero of the Russian novel, "the man of intellect who, in the face of the striped panther of death that had already lain down beside him in the same bed, had to find a formula for life", Gopi Krishna has re-discovered the ancient Indian formula of Kundalini Shakti probably just in time to save mankind.

The modest Kundalini Project which India is presently sponsoring at a governmental level through the All-India Institute of Medical Science can still provide a life-giving alternative to the Manhattan formula for nuclear death. That is why this paramount issue came up for a debate in the Indian Parliament as a follow-up to Gopi Krishna's SOS to the world

nations. Dr. Karan Singh, Union Minister of Health, assured the House that he was in contact with the Director-General of the World Health Organisation, Dr. Mahler, to help India set up the Project. If Dr. Mahler can persuade member nations of the WHO to join his enterprise, it could provide a base for the giant undertaking of Gopi Krishna's vision.

The main imperative of the nuclear age, as Dr. Albert Einstein, its great pioneer, himself put it to the late Jawaharlal Nehru, was to evolve a new philosophy that would convert mankind to new ways of peace and co-existence and save them from the old ways of war and co-destruction. That was India's real "Tryst with Destiny". It had to be, also, Science's tryst with Spiritualism. For India has all the expertise, scientific no less than spiritual, for organising the epochal synthesis. Indeed, the fates of historical forces which control the destiny of men and nations so ordained the arrangement of events that Einstein, who was as much a metaphysicist as a physicist, played a key role in making Gandhiji, Nehru and India the instruments of this tryst.

Thus began what may be described as India's struggle of a planned escalation to peace in opposition to the Big Power escalation to war. The genesis of this "Operation Peace", as Nehru himself revealed in his interviews to this author since published in two volumes (*The Mind of Mr. Nehru* and *The Philosophy of Mr. Nehru*, George Allen & Unwin Ltd., London), lay in India's spiritual background, humanistic philosophy and pacifist traditions which were distilled into a modern doctrine of action by Gandhi.

Nehru told me : "Einstein spoke to me with great emotion of Gandhiji as the embodiment of India's pacifist philosophy and technical knowhow of peaceful struggle. Gandhiji's technique of a bloodless struggle successfully waged represented to Einstein the only possible answer to the riddle of life and death, universal prosperity or total annihilation, posed by this nuclear era to human civilization. You know, of course, that Einstein in a way fathered the atom bomb; and after it had been used with such purposeless destruction to bomb

Hiroshima and Nagasaki out of existence, he recoiled against his own creation. It was the story of Frankenstein all over again. Einstein launched an international crusade for the abolition of nuclear warfare and the creation of some kind of world authority to supervise nuclear disarmament by way of a beginning for general disarmament. In this campaign, Einstein, Russell and I—that is, their group and India—found a common ground for action."

"When I heard of the bombing of Hiroshima and Nagasaki I was badly shaken", Nehru continues to say in one of the most revealing moments of these talks. "Soon afterwards, I discussed this awesome development with Gandhiji. He put me many questions about the atom bomb : its making, its capacity to kill and poison, its toll of the Japanese cities. Then, after listening to me silently, with deep human compassion loading his gentle eyes, Gandhiji told me that this wanton destruction had confirmed his faith in God and non-violence, and that now he realised the full significance of the holy mission and divine purpose for which God had created him and armed him with the mantra of non-violence. There was a look of revelation about his eyes as he stared into unplumbed depths exclaming. 'Oh God ! Man has come to this ! God help us !' He resolved to make it his mission to fight and outlaw the atom bomb. But that was not to be, as you know. A series of critical developments followed that carried him remorselessly to his martyrdom."

In another chapter of the book, Nehru relates how during one of his talks with him, Einstein took a pad and pencil and wrote down a number of dates or years, on one side, and events, on the other, to show the parallel evolution of the nuclear bomb and Gandhiji's freedom movement, respectively, almost from decade to decade since the beginning of this century.

"It seems an extraordinary coincidence really how these two contradictory solutions—the non-violent satyagraha and the all-destructive atom bomb—developed in almost exact parallel. I cannot recall the exact dates and incidents now, but it seems

that when Einstein and other scientists were working in Europe on the formula that made the breaking of the atom possible during the first decade of the century, Gandhiji was conducting his first experiments in peaceful, non-violent satyagraha in South Africa. And so on, till the 1940s, when our 'Quit India' struggle coincided with the American atomic project. Finally, of course, came Hiroshima and Nagasaki in 1945. About the same time, according to Einstein, the Indian doctrine of peaceful non-cooperation had tamed the might of the world's greatest empire, and negotiations for British withdrawal from India had started. Einstein paid Indian freedom its finest compliment in proving the superior strength of non-violence over imperial violence, and he asked us to take over the responsibility of internationalizing our peaceful, bloodless, co-operative solutions".

I guess what Einstein, who saw God as a form of super-intelligent Cosmic force, wanted to convey to Nehru was his belief that the same Power that made it possible for man to break the atom and release a mighty force for peaceful construction or military destruction had provided humanity with an answer to the riddle of the nuclear era by creating simultaneously in the Gandhian strategy of non-violent struggle and the deep spiritual and humanistic philosophy behind it the only possible solution to the conflicts of the nuclear era.

Looking back on the decades that have since passed, one cannot help feeling that Einstein's faith in India went beyond purely political strategy to the spiritual depths of Indian philosophy. Gandhiji was more than a political strategist. He was the Raja as well as Karma yogi. And so was Nehru in his own way. Even his failures were the defaults of a yogi forced to function within the politico-economic limitations imposed upon the commissar.

Einstein, after all, had produced a formula that had previously been thought to be impossible, which had made possible the control of atomic energies. Cannot India then evolve another and greater formula to control the Cosmic energies themselves ? This had not only been considered possible but

actually practised in ancient India, China, Egypt and Tibet to an extent that man was able to master the elements themselves.

Gandhi had already provided the answer to Einstein's quest. In 1946, after the destruction of Hiroshima and Nagasaki by the atom bombs, he called for a moral and spiritual deterrent—"the mightiest force in the world"—to state :

"The opposing forces are wholly different in kind, the one moral and spiritual, the other physical and material. The one is infinitely superior to the other, which by its very nature has an end. The force of the spirit is ever progressive and endless. Its full expression makes it unconquerable in the world. In saying this I know that I have said nothing new. I merely bear witness to the fact. What is more, the force resides in everybody, man, woman and child, irrespective of the colour of the skin. Only, in many it lies dormant, but it is capable of being awakened by judicious training..."

Maybe, even though Nehru was a devoted Yoga practitioner with knowledge about Kundalini Shakti, he did not feel the necessity of using the ancient Indian expertise for the regeneration of newly liberated India. Or maybe the time wasn't ripe for such an epochal experiment. For Kundalini as the Deus ex machina (God in the machine) sets its own time and pace; and once aroused, its prodigious life force directs and executes its own destiny. Today, mankind is ready for a spiritual revolution. On the one hand, the nuclear stockpiles building up with the super-powers are bound to set the world ablaze sooner or later, sooner in the natural course of events than later. On the other, vast hordes of the so-called "dropouts" from a decadent materialist civilisation are moving to the east, particularly India, seeking salvation from a materialist civilisation that has brought them nothing but war, hate and destruction in its rat-race. The whole world awaits a re-incarnation of Krishna, the Lord of Yoga, to lead the modern Arjuna to a contemporary Mahabharatha to save humanity from these devils.

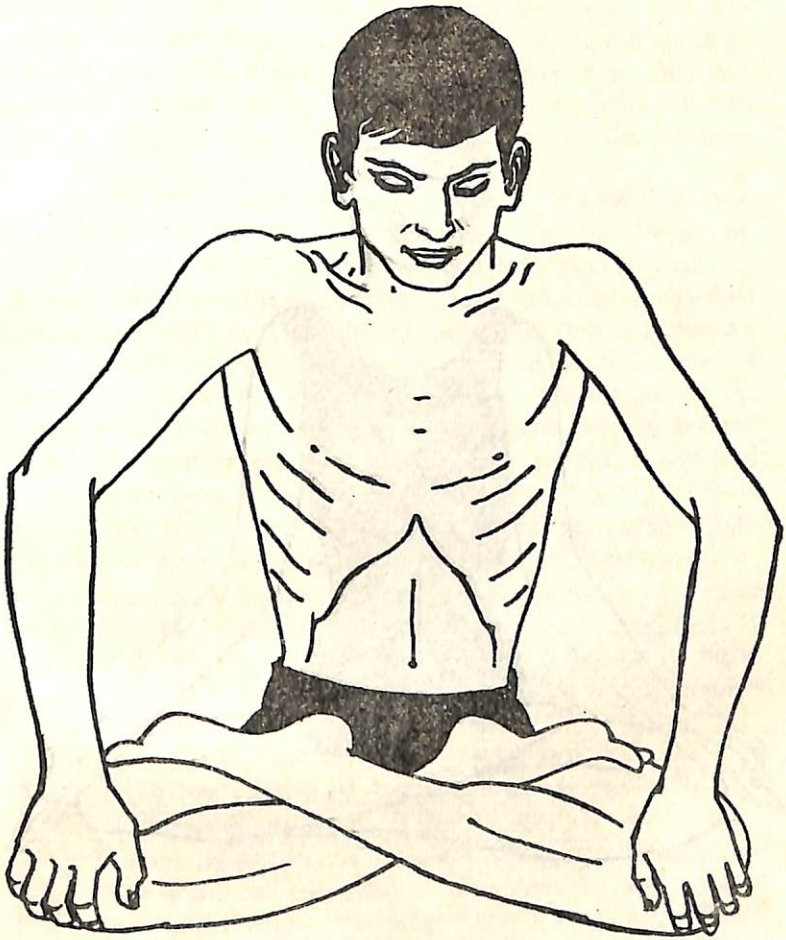
Science having failed to resolve the problems of the nuclear era—a fact to which its father and creator himself bears

witness—humanity crucified to the Bomb has turned to spiritualism. The solution really rests in harmonising science and spirituality in a positive synthesis. Kundalini science, as it was known and practised in the earlier civilisations, provides this synthesis; and the research programme presently undertaken in several Kundalini centres in India and abroad can create the world-saving, life-giving formula that mankind today desires.

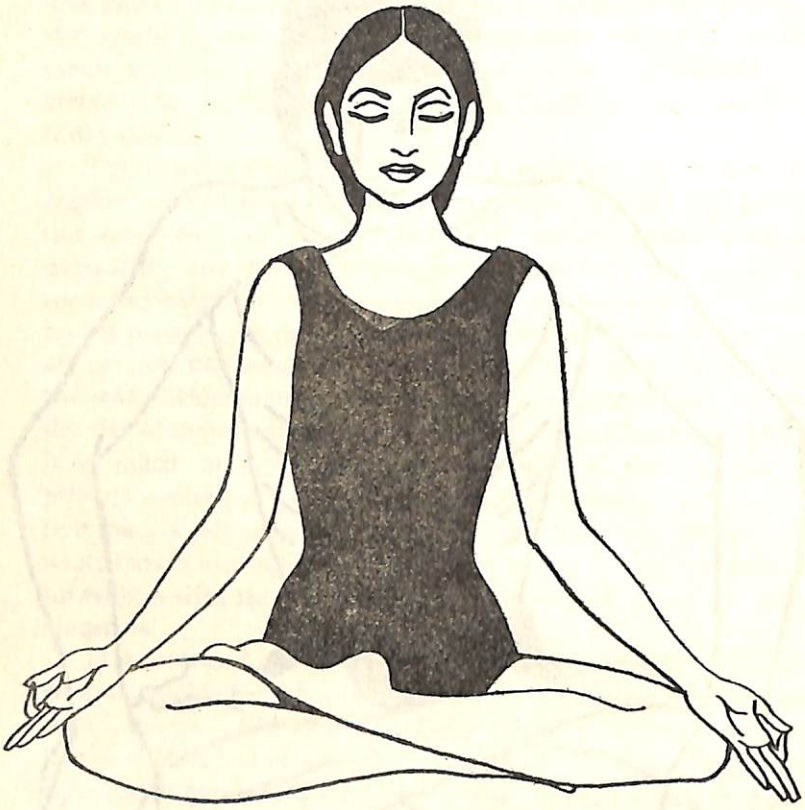
This brings us to Gopi Krishna's conclusion in his book on *Higher Consciousness* (Julian Press, New York) : "I ascribe the emergency of higher states of consciousness—whether caused by any form of religious discipline or occurring spontaneously—to an evolutionary metamorphosis slowly taking place in the race through cosmic laws of which we have no precise understanding at present. The slow progression towards a wider state of consciousness is as predestined as was the rise of man from animal to human consciousness. And it is as much in accordance with the will of the Creator as primary evolution. One great difference between the two is that man, a self-conscious being, can by his own efforts and contribution accelerate or retard the process now at work to invest him with the already mapped expanded state of consciousness".

In a foreword to one of Gopi Krishna's books, Ruth Nanda Anshen, publisher of the well-known "Religious Perspectives" series, provides a religio-scientific rationale to his thesis. "Man has now reached the point of controlling those forces both outside himself and within himself which throughout history hemmed in decision-making. And what is decisive is that this new trend is irreversible. We have eaten of this new tree of knowledge and what fifty years ago seemed Fate has now become the subject of our deliberate choice".

Precisely. Humanity has reached a flashpoint of evolution. Either man breaks through the barriers of a gross materialistic science to rise to and command the spiritual world of higher consciousness or he falls to his grubby earth to die helplessly like those prehistoric monsters who could not keep pace with



UDDIYANA-BANDA



SIDHASANA

the onward march of the evolutionary forces.

Science with all the nuclear or electronic weapons of construction as well as destruction it has created could be the graveyard of mankind unless the latter calls to his aid the genii of extra-sensory powers that can help them gain spiritual mastery over this Frankenstein. The human mind has not been able to adapt itself to the scientific achievements of our times with the resulting *mal du siecle* (sickness of the century) afflicting it.

Take the most technologically advanced countries of the world to add up the statistics of insanity, manic depression, crime, violence, suicide, porn, drug addiction, et cetera, among the new generation due to maladjustment with a mechanised civilisation caught in the wells of pollution that are modern cities. Imagine a whole generation reared in this kind of distorted civilisation demoralised with Watergates at the highest political level that has come to regard the gun as a sex symbol sitting over growing stockpiles of nuclear bombs and electronic weapons. They are not playing with fire any more but with dynamite of a terrible and terrifying potency that could explode the whole world. The peak of their madness has been reached with the American philosophy of a "balance of terror"—that is, nothing more or less than Dr. Strangelove's project of "mutual assured destruction", of which the acronym, significantly and truly, is MAD ! They remind us of Mathew Arnold's famous Dover Beach :

> And we are here as on a darkling plain
> Swept with confused alarms of struggle and flight,
> Where ignorant armies clash by night.

Such is the nightmare that haunts the Gopi Krishnas of India. The imminent catastrophe of a nuclear war plagues their dreams and visions. Warning of the holocaust has flowed into Gopi Krishna's mind in the form of an epic poem dictated by the Cosmic Intelligence with which his evolved consciousness has made contact. The book carrying this prophetic warning will soon be published together with the solution so insistently, consistently and persistently prescribed by the sage

of Srinagar.

Acharya Rajneesh projects the same thought in his controversial style : "When you have come to a point where suicide has become a meaningful thing, where life has lost all its meaning, where you can kill yourself, in that moment yoga becomes possible, because you will not be ready to transform yourself unless this intense futility of life has happened to you. You will be ready to transform yourself only when you feel there is no other way except either suicide or sadhana, either to transform your being or kill yourself."

One does not have to go to this extremity of what Buddha described as dukkha, or agony, to resort to Yoga, nor does one have to wholly discard civilisation as it exists today. What is required is a reinforcement of its positive material values with their imperative spiritual counterpart. The Bhagavad Gita is a mandate for action in the context of the existing environment. Krishna enjoins the fullness of active life on earth with the spirit anchored to the Cosmic Power. The Gita repeatedly asserts that the twin orders of reality—the transcendent and the empirical—are closely related. Science has put us more or less in command of the natural forces that are known. Kundalini Yoga can take us to a higher state of evolution by investing us with powers to control the hitherto unknown forces of nature that appear supernatural or paranormal to our limited consciousness. Thus can the integrity of life be completed in its totality.

There is no dichotomy or dualism between the natural and the supernatural. They flow from the same Godhead of cosmic intelligence within us as well as outside us. Mind is infinite; only man and his ego have created the boundaries. The cosmic forces to which human knowledge is presently exposed are part of a lower consciousness, but Yoga can burst the bounds of the body-mind bondage to reach higher consciousness. As the previous chapters have indicated, an awakened Kundalini can help liberate the initiate by enabling him or her to return to the source of creation and evolution, the inward being, the in-dwelling God. Once this happens, the

frontiers between Jivatma, the embodied consciousness, and Paramatma, the cosmic spirit, break down, and the God within reunites with the God of the cosmos.

In this abandonment of the human ego rests its transfiguration into God. As Lord Krishna declares in the Gita : "Delivered from passion, fear and anger, absorbed in Me, taking refuge in Me, many purified by the austerity of wisdom have attained to my state of being". The meaning is clear. Once the self is eliminated, the ego is surrendered, the body-mind prison broken open, one reaches a condition of transcendence. Cosmic intelligence pours into the liberated consciousness. Man achieves SAT CHIT ANANDA, Existence, knowledge and bliss, the highest form of enlightenment.

To comprehend the cosmic significance of the Krishna-Arjuna dialogue in the Gita, one has to turn to Dr. Radhakrishnan's eloquent commentary which reduces the divine epic to its psychophysical reality never more applicable than today to contemporary times and challenges. Arjuna's chariot itself symbolises the human vehicle. The steeds are the senses, the reins the controls, but the charioteer and guide is the real self, atman. The rider in the chariot of the body is Arjuna, but the charioteer is Krishna; and he has to guide the journey. Every individual is an aspirant for perfection, a seeker of God; and if he seeks earnestly, with faith, God the goal becomes God the guide. Man merges with God.

The creative evolutionary power by which God fashions the universe is called Yoga-maya. Through the force of maya, we have a bewildering partial consciousness which loses sight of the reality and lives in the world of phenomena. God hides himself behind his creation. Man must shatter all forms, break through the world of phenomena and get behind the veil to find the Reality. The cosmic process has five stages : matter, life, mind, intelligence and, finally, wisdom—that is, the ultimate stage of bliss. Human evolution today rests at the fourth stage of intelligence. Man has mastered the material world, but has still to rise to the final stage of illumination. Here is where Kundalini Yoga or the dormant Serpent Power

comes to his rescue to help him break the bondage of enslavement to the materialist world and become the master of his life, the director of his evolution, the architect of his destiny.

This accomplished with his body, mind and life integrated with cosmos, Gita urges the Superman to revolutionise humanity with the help of the spiritual revolution achieved within himself. In contradiction to the selfish, secretive outlook adopted by our Godmen and Sadhus, Krishna calls Arjuna to live in the world and save it from disaster. Once man becomes his own masterpiece, according to Radhakrishnan's interpretation, the dialectic development cannot stop till the whole world is liberated from ignorance and evil. These elect are the natural leaders of mankind. "Whatsoever a great man does, the same is done by others as well," Krishna tells Arjuna, "Whatever standards he sets, the world follows."

This may sound an undemocratic maxim in the context of the Western concept of the democracy of mediocrity lampooned by George Bernard Shaw as the government of damnfools for damnfools by damnfools. The purpose as well as relevance of Yoga, nevertheless, is to raise man to a higher level of evolution, so that he can achieve his own nostalgic vision of the image and likeness of God and help evolve a race of superman. As Radhakrishnan's commentary on the Gita points out, "the establishment of the kingdom of God on earth is a co-operative enterprise between God and Man. Man is a co-sharer in the work of creation." And Kundalini Shakti, we might add, is the instrument of this divine purpose. It is the evolutionary centre of cosmos placed in the body of man. By awakening and mastering it, man can command the cosmic forces and become God.

It is here that Gopi Krishna's concept of a new Kundalini-awakened leadership to save humanity from a nuclear holocaust echoes Lord Krishna's counsel to Arjuna and provides God's own solution to the problems of a civilisation gone awry. "God's light dwells in the self and nowhere else. It shines alike in every living being and one can see it with one's mind steady," states the Gita; and the Bible echoes the same thought : "The Kingdom of God

lies within us". When one incarnates this kingdom of illumination, the "darkling plain swept with confused alarms of struggle and flight" too becomes illuminated, the confusions and alarms disappear, the struggle ceases and the no-longer-ignorant armies take to the path of peace and construction instead of war and destruction. The negative death force motivated by the madness of hate and war and destruction fabricated by distorted minds in the nuclear arsenals of the contemporary world is transformed into the original life force of love, peace and construction. Marx and Machiavelli are subjected to Shirshasan, the basic Yoga practice of standing on the head and turning oneself upside down as it were, to see the light of Buddha and dwell in the illumination of Patanjali.

As we have stated before, humanity today appears to have reached the Kali Yuga epoch, foredoomed by the ancient sages and prophecies to the Satanic forces unleashed by Man's own devilry. The vicious cycle of cause and effect triggered off by a materialist, competitive society involved in the infernal game of power-politics played by mutually antagonistic nation-states under heavily centralised industrial-military complexes is bound to explode in a nuclear war, unless the whole rotten system built round the human race is transformed and reconciled to the fundamental laws of Nature.

This transformation must necessarily start with Man. His mind, presently confused, confounded and corrupted by an unnatural socio-economic order based on selfish values needs, first of all, to be emptied of the false conflicts, tensions, emotions and attachments. It has become a gutter which has to be cleansed of the sewage. Only then will Nature's grace of Cosmic intelligence flow into it to raise it from the surface of awareness to higher consciousness, transcending the cycle of causation which has brought it to the existing impasse. Then only will Man rise above the hatreds and conflicts around him to be a witness of them as from a higher plane of silent contemplation. He will then regain his lost equilibrium in the Cosmic order to become the judge, instead of the victim, as it were, of the cycle of karma in which effect follows cause to

create an effect which is equal to it.

Wars and conflicts rise in the earth-bound mind of man; and so do the defaults of an acquisitive society that has evolved into the nation-states with the competitive socio-economic patterns of today. Our main problem, therefore, is to transform the human mind which has become alienated, unsettled, disoriented and disintegrated under the continuous bombardment of false illusions, values and ambitions. This calls for positive thinking in the calm of silence and detachment. This will enable the mind to re-establish its lost wave-length with the Cosmic order; and with time and the necessary disciplines prescribed by the Tantras of old, evolved minds will be able to control the Cosmic energy itself. This is what Gandhiji meant when he evoked the power of the Spirit to realise the ultimate truth.

It was with this power collectively mobilised that the Mahatma broke the might of the world's greatest empire. The Gandhian experiment was conducted without drawing upon the vast thermal power-reservoir of Kundalini Shakti. If we can rouse this potential, then surely no power on earth can obstruct or frustrate man's resolve to reconstruct his environment according to the natural laws and imperatives.

As Apa Sahib Pant, the yogi-diplomat, sums up the existing syndrome in his fascinating memoires *A Moment of Time*, "it is the modern organisation of society that provides the impetus as well as the means to war...War becomes a statistical exercise of centralised power, and so much the less controllable by human conscience." The answer perhaps lies in the Gandhian solution of a decentralised, less mechanised world, where every village is a State and the peasant through his Panchayat the kingpin of the new order. Something of this nature is visualised by Gopi Krishna in the civilisation that will be born after the destruction of the existing order by a nuclear holocaust.

But should we wait for this terrible and terrifying prophecy of annihilation before resurrection ? Or should we create the spiritual revolution that would save us from this karmic

curse ?

To conclude, this is the life-giving, world-saving Kundalini Research Project that Gopi Krishna offers the world as the only possible antidote to the suicidal Manhattan Nuclear Project and its lethal consequences that have poisoned the human mind as well as heart over the past three decades. The sage of Srinagar wants the hoary old Indian science of Kundalini Yoga to be empirically investigated and reduced to psycho-physiological formulae with a methodology as well as technology which can enable any spiritually advanced man or woman to arouse his or her Serpent Power and evolve into a higher state of consciousness.

The most significant aspect of this revolutionary project of self-directed evolution which can telescope several centuries of human development into one single decade is that Gopi Krishna offers his own Kundalini-aroused phenomenon to a proper scientific test under the auspices of the All-India Institute of Medical Sciences or any similar body anywhere in the world. Gopi Krishna is already functioning at a level in which Cosmic consciousness has merged with mundane consciousness. It took him many years with agonising experiences to accomplish this integration of Kundalini with ordinary consciousness after his awakening. So he would offer an ideal subject to the research. If successful, this experiment may not only resurrect the lost expertise of Indian spiritual science but also provide the world with a stupendous new power, nothing less than the Cosmic Life Force itself, which has hitherto controlled man's destiny. Maybe now it will be possible for man to use this force to direct his own fate and future; and mayhap, a new super-leadership will evolve to transform the power and energy that today feed hate and war into thermals of love and peace. Thus would be laid the foundations of one fraternal world in place of today's fractured complex of fratricidal nations.

Afterword

A hope for man on the brink of disaster

There is no part of the world where thinkers are not busy asking :

What is the future of Man ?

Of course, this problem has been posed in almost every age. But then, sometimes, the future seemed possible and the poets, philosophers and men of religion offered hope and asked for the return of faith.

But, today, there are no big faiths to return to.

And anyone who asks such questions feels helpless. Because, inspite of the many possibilities, opened up by growing democracy as against one man rule, the invisible omnipotent, omnipresent and omniscient God, money power, controls the the world. And, within its orbit, the several power States control the life of the individual, at one remove or another. So that the freedom to ask questions is baulked on all sides. And, whenever it is possible for men to dare to ask such questions, the answers have been already made available by the secret police forces of the world, which have prepared card indexes of all those who are likely to answer and refer to uncomfortable realities of the world.

In some countries, peace and disarmament are unmentionable words.

In others the word freedom raises eyebrows.

Undoubtedly, mankind has entered a new dark age, darker than the dark age which followed the collapse of the Roman Empire.

Most nation States of the world feel insecure. And

while the disinherited look up in amazement at what's happening around them the heirs to the various Imperialisms of the early part of the century, have already occupied nearly the whole world again, including the newly freed ex-colonies of the great powers, in vast neo-colonial trade Empires. These invisible empires are built on alliances, secret pacts and military basis, through sale of arms as a form of aid against insecurity.

The supposed insecurity comes from the survival, in the modern world, of some Eurasian and Asian societies, which upset the monarchies built on the old ideas of private property and profit, and organised themselves on the basis of mutual aid.

The confrontation between the West and the East on a new and vital difference of attitudes is absolute. There are those, mainly in the West, who believe that man will fight to defend his private property. And there are those who believe that ultimately you can change human nature and remove the profit motive from the exchange of goods through a shared pool of the world's resources.

The quarrel is not verbal.

There is a balance of terror of the most devastating arms. And both sides in this confrontation are spending the biggest part of their budgets on making ultimate bombs—far ranging anti-ballistic missiles, submarines supported by atomic weapons, and bombers with ranges of thousands of miles.

To sustain the armament economies, there must be staged a crisis every three months, and a possible war in some part of the world every six months or a year, to lessen the stockpile.

And in all this the individual is constrained to ask himself: "Who am I? Where do I come from? And where am I going?"

But very few people can ask these ultimate questions, because most human beings, caught up in the routine society, have to live ambivalent lives. Ultimate answers to these questions might mean a decision to opt out of the routine

civilization. So only partial questions are answered through partial answers. Few people believe, because of lack of the dread information, that the predicament of man is acute.

Let us look at some of those who live in the ambivalent state of mind.

There are those who think that more democracy in which people participate is the answer to all our difficulties.

These intellectuals ignore the fact that, in the centralised power states, democracy works through bureaucracy, that people just don't know what's going on, and that the computer mind is taking over fast.

For instance, the constitution of our own country, India says in the preamble : "We the people."

But all the works, including development, are in the hands of our Babucracy, mostly cut off from the folk. We took over from our erstwhile masters the idea that the state can run everything perfectly, that if more officers exercise power the better it is for the masses. They are ignorant anyhow. And we took from the Soviets the idea of planning from the centre for development of all our resources, from food, health to education, not knowing that, there, the Central Soviet was built on the model of the village Soviet. And planning had been decentralised. When the debacle of our Parliamentary democracy came, we began to talk in terms of Vinoba Bhave, who wanted the people in the villages to participate in everything. But no one is willing, among the elite new-Brahminical rulers, or the Brown Sahibs and the Babus, to dissolve themselves and have participatory democracy. The Panchayats are more or less defunct.

The scientific intelligentsia, who have been privileged to attend the Pugwash Conference and the Club of Rome meetings, have come back to warn us about the disasters in store for us. They tell us that the saturation point has been reached in the number of the most dangerous bombs, that there is near total pollution and the threatened exhaustion of the earth's resources. They have warned us about the coming end of the world. And they subscribe to the idea of "zero growth", in a

society which has not even achieved the beginnings of basic plenty.

On the other hand, we have our six hundred millions (going to be eight hundred millions in the year two thousand), more illiterate today than ever before. The Brahmins decided some centuries ago, that the next thousand years are going to be the Kaliyug, the Iron age. At the beginning of this era, Vishnu Bhagwan has gone to sleep in the arms of the giant serpent, Sheshnag. And he will not wake up until the *Satyug*, the age of Truth, begins again. Meanwhile, the fate of every man has been decided by God Almighty. Birth, copulation and death. That is to be the routine life of men and women.

To be sure, this fatalism has given our people a kind of resilience to endure. Specially, as the main postulate about existence of the Hindus, and the Buddhists, and even the Muhammadans, is that the whole universe is phenomena, while the reality beyond, which controls the whole cosmos is the only Reality—God.

So our people tend to live in an existentialist world, very near Soren Kierkegard's *Either/Or*.

Our modern educationists in the Universities, have accepted the syllabi of the Western, mainly English, Universities, both in the humanities and the sciences, and the contemporary confusion of the so-called advanced Industrial civilisation has been imported wholesale. Only it is at an imitative level. The *via media* is still English. And little or no innovation has been made. There is a very little knowledge given, of the depths of the various cultures which flourished in this ancient land. And there is hardly any awareness of the history of western civilisation, with its various reformations and the renaissance, from which the contemporary industrial civilisation developed into the horrors witnessed in the giant wars and the widespread violence. Characteristically, what Lord Macaulay said in 1834 has been accepted by the new generations of British oriented Brahmins, what their forefathers did not accept. In his *Minute on Education*, he had declared : that a single shelf of a good European library has more knowledge than the whole

literature in Sanskrit, Arabic and Persian. "What the Greek and Latin languages did to civilise barbaric Russia, the English language will do for India!"

How, then, could we have access to the perenial philosophies, psychologies and imaginative literatures of our country. Our own learned men were so far inured to superstition, pujapath and the determinism of fate, that they where busy reciting the mantras and butchering goats before the Goddess Kali, allowing even blood sacrifice of human children for gain.

And, though quite a few of our intellectuals opposed the new faith of Christianity, which came with the impact of the West, none of them noticed, the real reason for their instinctive rejection : that the tormented image of Jesus on the cross was fundamentally opposed to the ancient Hindu concept of God as harmony, in whose heart, mind and body there could be no tension, torment or tragedy. The protagonists of the Brahmo-Samaj in Bengal, Raja Ram Mohan Roy, Keshav Chander Sen, Ishwar Chander Vidyasagar and the Tagores, did try to synthesise the indigenous Vedic and the foreign Christian teachings, with a view to effecting social reforms. But they could not produce a reformation, or revive the pure worship of the Vedic age.

The Brahmo Samaj was paralleled by the Prarthna Samaj of Western India, and the Arya Samaj of Northern India, both of which also petered out for lack of stamina in the intellectuals to rid Hindu religion of its filth.

Anyhow, none of these movements were able to affect the Brown Sahibs, or the Babus, whom the British invented as second grade officers to run the administration.

It was left to a band of English intellectuals to translate the important texts of our tradition. Sir William Jones, Horace Hayman Wilson, Colebrooke and others initiated the renderings of ancient wisdom and gave the world some idea of the imaginative understanding of human experience which had been achieved in India.

Only a small part of this learning has entered the universities of our country, however, and these bodies remain as

desolate as they were in the days when they were producing machine-made Babus.

Unfortunately, though a modicum reverence for knowledge has entered the new seminaries, the tradition of love or devotion, through which India had survived during the tyrannies of the mediaeval period, did not percolate into our education system.

We were never given those areas of human culture of the creative arts, of religious insights, and the adventures of the spirit, which might have made for a fuller awareness of the intensities.

Nor were we told the story of the centuries-long struggle between Christ and Caesar, which was the background of western culture.

We have only been given the technocratic husk of the sciences, with some awareness of the commercial possibilities open to lower middle class sections, so that they can ape the monopolist mentalities of the western multi-national trusts.

The anarchist Gandhi had hunches that faith in centralised power structures might leave the thousand of villages, with their millions of people, at the mercy of the Mamlatdar, the Deputy Commissioner and the Commissioner. But as he had no time to develop an alternative system his successors accepted the power-oriented institutions, which were weighed down by the old inertia of the bureaucratic state, through which India had disintegrated during every empire. And we find ourselves in a deep crisis in which the neo-Brahmins have again lost touch with the people.

What are we to do in this stage of hustle, bustle and tussle to renovate our consciousness ?

Are we to live as ambivalent individuals, accepting the imitationist bureaucratic, technocratic and managerial structures ? Or are we to explore new forms of consciousness, from which we may get the insight to initiate an Indian style cultural revolution, which may further the process of change, inevitable to the breakdown of the present machine civilisation as its saturation points, and thus also in those societies which accept

the postulates of the Power States ?

And at this stage, then, we have to ask again and again : What is man ? What is his future ? What is he to do at the end of the schizophrenia of ambivalence ?

Those of us who felt the cracks in the structure of civilization after the First World War began to ask such questions. And we looked around for the sources of consciousness from which to renew ourselves.

Some like D.H. Lawrence saw the blank nothing in the routine life of the machine world and went to the wild places of the earth, to the old primitive people for the quick of the instinctive life. This pilgrimage was, however, without faith in those ways of life. This romantic writer of England was merely escaping from emptiness to the dark gods, whose mystery promised fulfilment. But with the perceptiveness of genius, Lawrence had sensed that the mystery could be traced to the solar plexus.

Sigmud Freud traced back the split in modern man to the quarrels of the ego and the Id, and the conflicts of the unconscious, arising from the disturbances in the unconscious traceable to early childhood fixations. The depth of penetration of Freud was undeniable. But he assumed that the life patterns of human beings are pre-determined and fixed. Confronted by the reality of many of the unpredictable actions, emotions and thoughts of his patients, Freud took recourse to the myth of unconscious forces which he could not define. The connection between neurosis and inner displacement seemed to Freud, to be mechanical as in the modern clinical practice. He only went deeper to the extent to which he traced much disturbance to the censor. It is likely that psycho-analysis can go wrong, however, because it may be based on false evidence of people who are unable to face the human reality at any level.

The anguish of many individuals in the face of life after the first great blood bath, seemed to be due to the lack of faith of man in himself, or the death of man, in so far as all human values had been decimated through licentious disbelief in

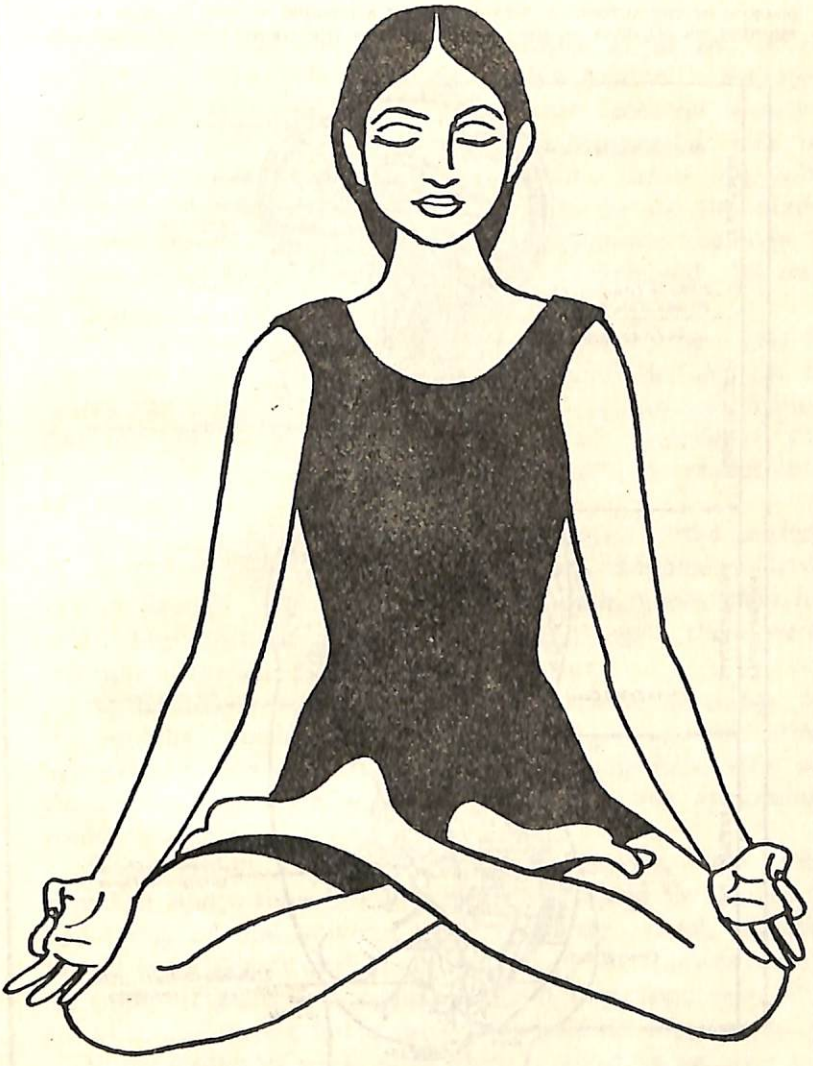
everything.

There were other solutions offered, like the return to the church, with the implied belief in the monarchy and classical cultures, put forward by men like the poet T.S. Eliot.

In so far as the Faustian individual had become an individualist, eccentric and a disbeliever, in everything except free will, very few Europeans could agree to join the herd. Since the renaissance, there was a complete contradiction between the way of life of the aggressive, adventurous, outgoing man, and the collective of worshippers who believed in God. Christianity was Catholic and broadminded in its assertions, but not in actual fact. Other religions like the oriental faiths, were ignored, because Christ was the only son of God. The old centuries before the last two thousand years seemed not to exist. All other traditions like the Manichean, the Zoroastrian, and even the Hebrew, were considered heretical. There could be no harmony through a doctrine which had become more and more exclusive. So the permanent sadness remains, because the life of man, of knowledge and experience, was sinful. The very thought of procreation had been condemned through the myth of Adam and Eve, being turned out of paradise. Inspite of the devotion given to the Church by millions of people, and by the genuine depth of the saints, the Christians seemed to have inherited the torment of being ever on the cross.

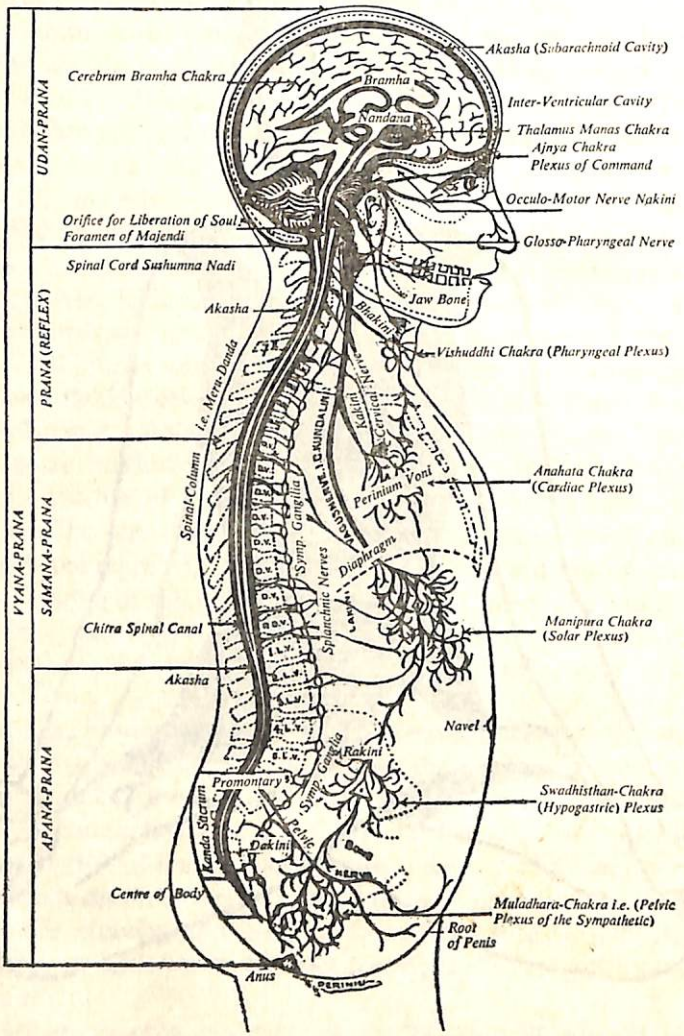
In fact, however, in mystics like Meister Eckhart, one could hear a language which comes from the union of love and almost in defiance of the teachings of the church. To many people it has seemed that the Christian Church has inherited the absolution of the Roman Empire. And yet it cannot be that Christ meant to confer slavery to a dogma on mankind, or impose suffering and constant anxiety, because he had himself given to his beloved disciples messages of joy, purity and sweetness.

During my own journeys to the interior in this period, through my rejection of academic philosophical systems, I had occasion to read the translations of the tantric texts by Sir John



PADMASANA

DIAGRAM OF THE AUTONOMIC NERVOUS SYSTEM ACCORDING TO THE WESTERN ANATOMY, SHOWING SIX PLEXUSES OF THE SYMPATHETIC AND THE COURSE OF THE VAGUS NERVE



ANATOMY

Woodroffe, a High Court Judge of Calcutta, at the end of the last century, who called himself "Arthur Avalon". Strangely enough, this Irishman, seemed, like the few eccentric members of the ruling order, to have projected his imagination into the minds of the practitioners of the secret cults, below the noble *advaita.* This doctrine of Shakti, was based on the fundamental idea that the world is Maya, appearance, the body "a bagfull of dirt", and self realisation the absolute and the only good for man.

Of course, quite a few sages, who had uttered the truths in the Vedas and the Upanishads, had posited the degrees of reality and unreality of the universe and human personality. But the traditional Vedantic thought had established the dualism of the self, as a commonplace thought in the currency of ordinary life.

There were, however, various interpretations of the concept of reality of degrees. Specially, after the Buddha reduced reality beyond Vedantic illusionism to nothingness, when he said, "Impermanent are all component things", there were attempts at the assertion of a natural cosmos.

As the transformation of the earlier negative teachings of the Buddha, which cut the chain of causalities, the later Mahayana Buddhism itself accepted the working hypothesis of the degrees of reality of a single cosmos, in which awakening could be sought.

Some Hindu Darshanas, or confrontations, like the Samkhya, and various Lokayata systems accepted the working hypothesis of one universe more positively. And, though almost every system worked out a sociology of transcendence, the emphasis was shifted, again and again, to personal salvation not as transcendence, but as integration with the life process.

In the medley of secret cults, which survived, in defiance of the Brahminical injunctions of the lower world of Kamaloka in the Maya of the Universe, there grew up several *Tantras.*

The word Tantra means : Expansion of consciousness. And several ways for comprehension of the unity of the evolutionary process, supposedly broken by illusions of individuality, have

been practiced, so that the various strains, flowing through the body-soul, in their continuous flow, would melt into each other and create the sense of harmony.

One of the Tantras, which remained submerged in the forbidden practices, was traced by the sages who taught Arthur Avalon the holy truth of the concept of serpent power. This was called Kundalini and was supposed to be coiled up at the base of the spine. It was presumed to be the essence of the female power, or shakti, which is the source for all refulgence of the human personality.

As against the morbid self love of western man, from which Jean Jacques Rousseau had pointed out the way to the quick of primitive instinct, and beyond the volcanic flashes in the dark of D.H. Lawrence, this indication of the source of all splendour in female energy, or shakti, seemed a more plausible hypothesis, as it coincided with the hunches of evolution in the myth of the great goddess of ancient world.

If the traces of this worship, which was one of the earliest faiths of the pre-historic civilisations, could shed light on physiological facts, then it seemed likely to be that a coherent life-view would be possible.

One would, however, have to accept oneself, the human personality as it is, in all its potential in the individual, as part of the vast cosmos, almost in the sense in which Rig Vedic poets, had accepted themselves in this world.

I tried to trace the sources of worship of the mother in the past. Indeed the female energy or shakti was the source of all potential power, in a human being. But how had our primitive ancestors seized upon this truth ?

I found in the British Museum images of the mother goddess ranging from the Aegean countries through Anatolia and Sumer to North India.

Ostensibly, these figurines, in vital miniature forms, with the pronounced breasts and the emphasised pudenda were inspired by the instinctive grasp of the fact that the mother gives birth to a child. The source of creation, therefore, the holy triangle, had come to be worshipped.

In the secret recesses of his dim consciousness, the primitivist was becoming conscious of evolution itself. And his awareness, unlike that of the later renaissance man with the enlarged cranium, could only absorb phenomena by a Couestic mumble in praise of the mother. The forests of those ages abounded with plant life, birds, animals. Thus growing things, the fertile earth, and the child bearing female seem to have impressed the naive mind of pre-historic man and woman with the fundamental principle of fertility itself. This was later to become known of the feminine principle in nature.

Many myths were made in the various later civilisations to embellish the worship of the mother goddess.

In our own landscape, she was given various shapes. She reveals herself in everything. She is the creator, she is more than any god—she is the great goddess.

One of the first names given to her in the Rig Veda was Saranyu, she who runs. But she is still an abstraction of dynamic energy.

Later, she appears as Sarama, whose essence is speed. She is the bitch goddess—mother of all dogs.

The third incarnation of the great goddess is Saraswati, the bringer of Heaven to earth, flowing from the inspired words of the Veda, into the Puranas, until she disappeared under the earth in the Punjab.

The myth of Saranyu, as the creator of the universe, was embroidered by the fantasies of many poets. As she was the source of all phenomena, she appears in the role of creator, extending from heaven to earth.

And it is here that she gives birth to the twins, Yama and Yami—the male and the female, but partaking of the two-fold nature.

As Yama chose death to please the gods, leaving his body behind, Yami chose passion.

Thus Saranyu, had given birth to death and passion.

And, with these creations, she had brought the faculty of choice into the world, and the knowledge of release.

After creating duality, the great goddess ascended to heaven,

away from the world of pain, death and duality.

The universe, which she has created enjoyed its golden age approximately as between the years 4000-4500 B.C.

After Saranyu's going away, the bitch goddess, Sarama, was created, with the opening up of the cosmic surroundings.

The Bitch Goddess was the messenger of Indra, the god of creation.

She dared to cross from heaven to earth one day.

The demons, robbers and hoarders called Panies, had stolen the cows of the fire worshippers, the Angirasis. They had hidden them in a mountain cave on the other side of the river *Rasa*—the river of time.

Sarama found the cave, where the demons held the cow.

The Panies asked her how it was possible to cross the waters of *Rasa*. At what point ?

Sarama replied that she had come as Indra's messenger.

Further, she told them that the river Rasa wished to avoid her leaping over the current. So she had helped Rasa to fly across the end of the sky. Driven by celestial power, she had overcome insuperable difficulties and found the stolen cows.

The demons wished her to become their sister and stay with them. But she insisted that she must return by the right way with the cows.

Though she rejected the demons hospitality, she drank the milk of the hidden cows which they give her.

And then she flew back across the *Rasa* to Indra, who asked her if she had seen the cows.

Intoxicated with the milk she had drunk she said "No".

Sarama threw up the milk and afraid of the god's wrath, she flew back to the Panies.

Indra followed her in his chariot across the track of the spilled milk.

That is how the milky way came to be formed.

Thus Sarama formed the galaxy which was the connecting belt, north to south and from above and below of the whole cosmos.

The giant river encircles the celestial sphere. It is part of

the sun. The twenty seven constellations shine on it. Across it goes the moon on its monthly course. The sun and the moon are flanked by the circles of zodiac. The circles revolve in the day on their own axis. The planets revolve round the sun, moving along the acliptic, each in its own orbit.

The milky way came to be called the celestial Ganga.

The Great Goddess also assumed the form of Vak, the first vibration of speech, which inspired the poets and the seers. Vak created the supreme father, the shape of all forms to be. And, from this inspiration, Saraswati, the daughter of lightening and the voice of thunder, was created.

Again the great goddess becomes Aditi, the boundless, the mother in whose lap rest non-being and being. Aditi appears without a face, with ample body and limbs, with the head as a lotus flower, in terracotta images, from the Ganges valley and the Deccan.

The mother takes the form of Sri, the auspicious Laxmi, who is wealth, the earth itself like a lotus floating on the waters.

The mother earth radiates beauty, well being, power, wealth. And she comes to be known as Prithvi, the elemental earth, the bountiful mother, who responds to the light of the sun and the darkness of the night. She gives birth to all creation, but also destroys all living beings whom she and the father heaven have enclosed in succeeding days and nights.

Duality is the price of birth, not only for the great goddess, but for all her manifestations.

Of these two, Purusha the primodial male, was left alone. But he who is alone has no joy. So he desired a second. Came Prakriti. So Purusha and Prakriti are enclosed close in embrace as man and woman.

In this sense, the male and the female were one in essence in the Vedic period.

Later, the myth reappeared in the Rudra-Shiva incarnation of the Divine Androgyne, born of the golden egg, with the right half of his body male and the left half female.

Still later, Shiva, as Ardhanarisvara, unites with Parvati,

the incarnation of his left half.

And they become Shiva-Shakti in the form of ultimate bliss.

Procreation is not the purpose of the union of Shiva and Shakti—it is sheer delight.

Uma, who is another incarnation of Shiva, is really Parvati, the Shakti or power of Shiva. In their Union they appear in the configuration of Uma-Maheshwara.

Another form of togetherness is shown, when Shiva is lying down and Shakti, the embodied active power, dances on his body, stirring and arousing him into life. In this incarnation she is called Kali.

The symbolism of Shiv-Shakti came to be the central principle of the Tantric cults which flourished in the underground world of the folk who lived the finite life below the Brahmins who were forever lifting self-realisation to the subtle and rarified heights of the clouds of unknowing. The core of the Kundalini Yoga is in the male and female union for ecstasy.

Shakti, the supreme power, is said to be coiled up like a serpent at the base of the spine.

By the performance of Kundalini Yoga, or Bhutasuddhi, the six chakras, lotuses, or centres of the body, can be pierced.

The Kundalini Shakti has been called Bhujangi, or the serpent power. The word Kundalini or the coil (the power of the coiled goddess), represents the divine cosmic energy, which rests in the Kundalini. This power can be aroused for bliss of awareness through the Yoga named after her.

The seven lokas, or regions, or worlds, are : Bhuh, Shuvah, Suvah, Mahah, Janaj, Tapah, Satya.

The serpent power, residing at the Muludhara, or lowest centre, is coiled round the linga, which is at rest there. When roused the Shakti travels up through the nadis or channels, across the chakras as intense heat, and can open up the thousand petals of the brain, in the flowering of the highest consciousness.

Through the Kundalini Yoga, the worshipper can evoke certain Siddhis or energies. At the navel comes the power of

feeling. On the spleen it becomes conscious of itself. Into the heart it brings vibrations of other energies and sympathy. In the throat it intensifies hearing on the astral sight. On the top of the head it becomes illumination itself.

The serpent power has seven layers of force inside it. Being a manifestation of the vitalities of the lokas, it charges the consciousness so as to awaken it to the whole cosmos, which is its own creation, in which she is immanent.

If the Yoga is completed, the worshipper rises beyond all heaven-worlds.

The return of the origins in every generation, away from the father-God, brought contempt from the patriarchs. The greatest insult to the priests was that men and women should accept themselves and go to the sources of energy, in their own beings, specially when it was asserted that a man and a woman in union may attain the same ecstacy as in the Yoga of god realisation. The dread of woman has always been a sacred horror. In the act of love, the intimate connection is often blurred. Both man and woman enter the aspiration, like floating on the waves of immortality.

Many Tantrics seized upon this sacred moment. Though the liberation was perhaps temporary in character, the symbols evolved substituted the deified father by the representation of the male and the female in the various acts of approach and ultimate penetration.

Of course, these intimate explorations had to be in secret, because of the taboos. But the cults had, none the less, sincere devotees, male and female. And the ritual of bhoga for enjoyment, became part of Yoga. Eating meat, drinking wine, dancing and music were accepted as necessary parts of achieving the embrace.

Other subtle forms of ritual were invented to name the undifferentiated emotions and nervous energies to make them sacred. The fertile Hindu imagination was always able to weave charming fantasies to show the process of emergence from the primeval indistinctness, common to all men and women, and to define the flow of consciousness, to liberate

human beings from the anarchic flow of eternity.

As I persevered through many volumes of Tantric texts, I came across the two small books of D.H. Lawrence. *Psycho analysis and the unconsciousness* and *Fantasia of the Unconscious*. I felt that though this English genius also wanted to break himself free from the Christian sin, to liberate himself into the sense of individuality of his characters, he fell into poetic confusions, inevitable to those who merely wish to touch the terrifying currents of the subconscious world by fits and starts. Inspite of his efforts to be of the earth earthy, he could never accept himself as the primeval fountain of his own breath.

I had occasion to visit Julian Huxley, then keeper of the London Zoo, and told him of my hunches, both about the Kundalini Yoga and Laurentian inspirations.

The empiricist biologist was sceptical about the provisional solutions of D.H. Lawrence, as well as the Serpent power. He felt that the ecstacies which both Lawrence and Tantra Yogis had in view, were being sought for out of private vicissitudes, which arise in animal bodies, with great intensity, from time to time, and are vaguely called "spiritual" experiences. The taste of the pudding, he said, is in the eating.

On one of my visits home, I sought out Dr. Rele who had written a book entitled *The Mysterious Kundalini*, published by Taraporewala. As this author was a doctor, it seemed to me that his evidence about the transmission of the Kundalini experience, which he had talked about in his book, would be more plausible than other written words. I had been inclined to consider philosophical books as forms of *aide memoire*, which are important insofar as they may confirm one's own inspirations, thoughts, and feelings. There is very little growth of human consciousness from books, unless what one gets to know becomes part of one's consciousness through the tests of living experience.

A simple man with a complex mind, Dr. Rele was happy to find a student of European philosophy with an open mind.

After giving me a cup of mixed milk—water—tea—sugar

brew, in his shabby rooms in Dadar, he offered to take me to a Swami in Juhu, who, he said, was able to arouse the serpent power in himself and by proxy, in others under certain given conditions.

Luckily we arrived just before a yoga class with ten devotees was about to begin.

Dr. Rele presented me to the Yogi, a middle-aged man with a handsome face of exquisite features, from which two big innocent eyes looked out smilingly at the Westernised Oriental gentleman, with whom he only had one thing in common, the shock of black hair, curling up at the ends at the respective necks.

"Perhaps you will find yourself rather warm in your suits," he said to me. "Would you not like to change into a dhoti."

On my emergence from the inner room into the small hall, I was given a mat next and I became part of the adepts.

The Swamiji seated in the lotus seat, with his orange dhoti on and a garland of beads round his neck, explained that he was going to give us some exercises in the *ha* and *tha*, Sun and Moon Yoga and help us clean our breathing systems.

In his clear voice, the timbre of which was somewhat authoritarian, he explained each exercise before it began.

I had learnt to do some of the breathing exercises as part of the morning health course and practised it for some years. So it was not difficult for me to approximate to the elementary stages of preparations.

When the students seemed to the Swami to have got to near exhaustion, through the physical movements, to practice the inhale-exhale, he asked us to lie down flat and let our minds float above our bodies in the air. And he asked us to imagine that we were now over Calcutta, then over Tibet, going across Lake Mansarover in the Himalayas, and were descending to Delhi, to Jaipur, to Udaipur and back to ourselves. This fantasy ride on the wings of the imagination certainly helped me to feel a certain comic delight in the assurance that my own belief in the imagination as a writer had been confirmed. I felt that the inspired projection of one's

consciousness into other people's minds was a kind of yoga, which I had been performing for years.

Soon the Swami asked us to sit on our kness, bend our heads forward, close our eyes and relax.

He himself adopted the same posture, only with his back towards, us, facing a picture of his Guru, a fat man in the lotus pose, the most imposing part of whose structure was nakedness itself.

As I waited for the next piece of advice, I suddenly began to feel a warmth across my spine. The heat travelled slowly upto my chest and made my heart throb. I was somewhat apprehensive at the heightened palpitation. Before long, my face seemed to be flushed, my head became hot, and, behind the pressure on my forehead, I could notice the colours of the rainbow, in soft gradations, changing like a chamelion below the retina of my eyes.

The rainbow persisted in my awareness, even though I was disturbed by a woman at the back shrieking, while two young men were laughing one hysterically and the other in series of interrupted hiccup-laughs. The others mumbled prayers. For one prolonged moment, the hall was resonant with a certain hysteria.

"Aum ! Aum ! Shanti !" muttered the Swami from the dais. And he continued to repeat "Shanti ! Shanti ! Shanti !"

Calm descended on the devotees, even as the hysteria had risen to a white heat.

As we all settled back to our seats, and the Swami faced us with a benevolent smile, we caught the contagion of silence.

Inside me, I felt that the breath turned flame had become a warm breeze, which had dissolved the torpor of my being and given me a kind of euphoria, in which I had seen, before me, the variegated colours of a Mondrian picture I had once seen in an exhibition in Paris.

The Swami asked me to come back if I liked, but, as I had to go North, I thanked him for admitting me, a rank outsider, to the sequence and giving me the gift of a vital experience.

After that event, I have always felt that the Kundalini trans-

mission had restored me to myself, making me a human person in my own human nature. I could also ally myself with the one world, one universe, or one cosmos, undivided, of which I was a part and that however much I may roam through my consciousness, across the earth and the mountains and the skies, and the planets and the stars, or in the darkest dark depths of my own psyche, I was of the primodial substance of organic form and could become consciousness itself. The Christian trinity was dissolved to its original elements. As such it would be possible to be equal, though different, from others, without claiming individualist self sufficiency, self enclosedness or transcendental egotism. And my happiness would lie in my insights into the nature of this equilibrium, of myself integrated in the love of humanity, through the knowledge of togetherness and mutual sharing of everything. The spiritual stress arising from non-connection with others could be resolved through participation in the life process, which had been symbolised so brilliantly in the rhythms of the dance of Shiva.

The essence of the universe is in creation, evolving like grasses and trees and flowers, organically, from the common clay, through the dialectic of variances, and through the struggle between the flux of existence and our sensitive urges towards wholeness.

The growth of the individual is through awareness, which includes knowledge, intuition and experience, making for understanding, which is near enough to poetic contemplation.

Consciousness is necessary in every transitional moment, like our own which may last a century, in which men and women may recover themself, and achieve a new recognition of the body-soul, intensify the wholeness, in order to place the new techniques of living within the framework of humanism.

Unless this transformation from the puzzlement to "noosphere" is brought about by the return to oneself (the deepest self with all its energies), together with other human beings, the hatred and fear and contempt, which comes from divided minds, can lead to the death of civilization itself.

Standing as we do on the brink of disaster in a world satu-

rated with armaments, we have to search with every faculty we possess for a way of life which may lead to the growth of the individual in us. Not at the cost of other people's growth through emphasis on self-realisation, but together with others.

This is a question of life or death.

The exposure of the sickness of civilisation is not enough. There is no doubt the world order based on aggrandisement is breaking down, not dramatically, but through its inner corrosion, and is bolstered up by quick remedies.

Within the decay, we have to find health, so that we can partake of beauty, happiness and love. It is not that we think wrongly, but we live badly.

We have to return to the sources of love inside us.

It is because Gopi Krishna, the Kashmir Philosopher, has confirmed the faith of other humanist thinkers about the possible evolution of men towards a new consciousness of our inner energies, that the possible transmission of the Kundalini experience becomes a vitalist contribution to the moot-points of the world dialogue.

MULK RAJ ANAND

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